

THE
HIGH-WAYES
OF GOD AND
THE KING.

WHEREIN ALL MEN
ought to walke in holinesse here,
to happinesse hereafter.

Delivered in two Sermons preached at
Thetford in Norfolke. Anno 1620.

By Thomas Scot Bachelor in Divinity.

Qui ambulat in via una & Regia, non laborat.
Hier. Com. in Esa. cap. 57.



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THE HIGH-VVAYES

Of God and the King.

Proverb. 14. 12.

There is a way which seemeth right vnto a Man:
But the end thereof are the wayes of death.



THE Philosopher *Pythagoras*, (whose *Ipse dixit*, was warrant and reason enough to satisfie, or silence at least, his whole Schoole) considering the birth of all Mankind to be after one manner, and their deathes a like certaine, exprest his conceit by the Greeke letter Y; shewing thereby, that all haue alike common entrance into the world; the *King* and the *beggar*; the *foole* and the *Philosopher*; and that only the difference betwixt Man and Man was, in the different vse of themselves, and the choyce of their wayes heere, vwhere there was a way of wisdom and vertue, and a way of ignorance and vice propounded to all; and as Men walkt in the one or in the other, so was their liues, and the issue of their liues (their deathes) either miserable or happy.

Our blessed *Sauour* (the true *Pythagoras*) the wisdom of his Father (whose *Ipse dixit* must silence the most curious, and satisfie the most contentious) hath sayd, *Mat.*

7. that there are two wayes; *A strait gate, and narrow way which leades to life, and a wide gate, and broad way, which leades to destruction.* And euery Man that is borne of a woman walkes in one of these wayes, and to one of these ends. *Iosuah 23. 14.* Now as life is the most sweet and desireable estate, and Death of all things the most hatefull and terrible to *Nature*; So the meanes to attaine life and auoyd death, should be carefully sought **Pro. 19. 19** by euery vwise *Christian*. *For he that regardeth not his way (saith Salomon) shall die.*

This then concerneth euery man to looke to; and is a Doctrine fitting all persons, all places, all times. For if the way of life bee so hard to finde that few attaine it, and that those who suppose themselves to be in it may bee out of the way, vvee cannot bee too wary and sedulous in this inquisition, nor need wee feare the losse of our time in seeking, but rather the losse of our soules for lacke of seeking.

This Text containes one of those wise obseruations which *Salomon* assisted by the Spirit of God made, out of his extraordinary experience in the passages of this world: and thought so needfull to bee vnderstood of all, as he repeates it againe *verbatim* in the 16. Chap. 25. verse, and in diuerse other places in a diuerse manner of words to the same purpose.

Diuision.

Wee obserue heerein two principall parts:

1. An erroneous opinion of *Prinacie*, in these words; *There is a way which seemes right to a Man.*

2. An infallible iudgement of *verity*, in these words; *But the end thereof are the Issues of Death.*

In the first part we note.

1. The subiect or matter propounded; *There is a way.*

2. The quality or condition of that way; *It seemes right.*

3. The

3. The Iudge of that quality: *A mans selfe*; The spirit of priuacy.

In the other part, the publike Iudgement, we obserue,

1. The *end* or purpose and scope thereof, compared with or opposed to the beginning or pretence.

2. The certaine *ill quality* opposed to the seeming good quality; It did but seeme good or right, but it is, certainly it is *the way of death*.

3. The Iudge of this *Quality*, *Salomon*, the Publique *Magistrate*, directed by the Spirit of God, opposed to the erring partiall spirit of a Mans selfe, of priuacie, to whome the way seemes good.

So the vway seemes right, but it is wrong; It seemes the right way to life, but it is the ready way to death; It seemes good in Mans eyes, but it is not so in Gods eyes: *Multa videntur, quæ non sunt.*

1. The Subiect. *There is a way.*

A way literally and properly is thus defined by some; *via una pars est Locus; & alia est dispositio in loco, per quem initio est possibilis, in ea ad finem intentum.* By others thus; *Est via Locus per quem habere iter omnibus licet.* By others; *via est transitus à loco in locum.* Com. in Arist. Metaph. lib. 8.

The Latins call it *via* (as *Varro* thinketh) either *ab eundo, quasi ia*, the Impartive to *Eo*; Or else *a vehendo, quasi primum veba, & tum deinde via.*

The Greekes call a way *ὁδός*, which some likewise deriue from *ἔω*, quasi *πρόενομαι*, *proficiscor*, or *iter facio*.

But none expresseth it so aptly and fully as the Originall, which is *Derech*, whose radix is *Darech*, *calcauit* or *conculcauit*, from the ordinary trampling and beating of the way with the feet of many passengers. And thus it is vsed properly for a way or place of iourning and tra-

uaile, but metaphorically translated *pro more, ratione, seu vite institutione, seu consuetudine.*

Now in this place it is vsed in a borrowed sence, and yet holds proportion or similitude with the thing that lends it.

And thus it must heere be vnderstood of the wayes of God, or the wayes of Man. The way of God is considered after a two-fold manner.

1. His counsell or secret will which is called a vvay, *Rom. 11. 33. O the depth of the riches, &c.*

2. His reuealed will in his Word, of which the Psalmist speakes, *Psal. 18. 3. The way of the Lord is an undefiled way.*

This last is likewise two-fold. 1. Either *via legis & mandatorum.* 2. Or *via gratiae, promissionis & Euangelij.* The first of these wee walke in vvhen vve performe obediently that vvwhich is commanded; the second, when we belecue faithfully that vvwhich is promised. So the first respects obedience, life, action, vvorkes; the other, knowledge, faith, hope, and the affection of loue, which performeth all the Law by being accepted in Christ.

But of these vvayes as the first of all heere spoken of, vvwhich is that of Gods Counsell, is too deepe for any of vs; yea or for *Salomon* himselfe to vvade in, (though the shallowest fooles vvilbe busiest in it) so the other, *his reuealed will*, is the rule of our vvayes, and neither of them heere intended by *Salomon*; because they are both good and seeme so; but this seemes good, yet it is not so.

Then this is spoken of the vvayes of Man; and they are likewise twofold.

Either the vvay of *knowledge and understanding:*

Or, the vvay of *Practise or Action.*

Vvay or
light of
knowledge
Thumim,
prefection
or holinesse
Exod 28. 30

The

The way of knowledge, is that Faith or Religion which a man beleevues to be the truth so farre as he vnderstands, and by vvhich he hopes to attaine life and happines hereafter. And in this sense it is taken, *Act. 14. 16. 19. 9.* And so it sounds, as if *Salomon* had sayd; *There is a Religion which a man supposeth to be the truth, and the right way to Heauen, but it is false and erroneous, and the next way to Hell.* 1.
Vrim.

The way of *Practise* or *Action* is our conuersation, manners, and fashion of liuing and dealing betwixt man and man, in vice or in vertue, Iustice or injurie, equity or iniquity: and so it is taken, *Mat. 21. 32.* And then the sense is, as if *Salomon* had sayd, *There is a course of life which a man thinkes very upright and iust, and so iudgeth himselfe a holy Man whilst he liues heere in it, but it is a most deceitfull trade of life, bringing a man to death, dishonor, and destruction.* 2.
Thumming

But for our more cleere vnderstanding and discerning of this point, we will speake first of the way of *Religion*, being the *Speculative part*, whose obiect is *truth* and *falsehood*: And then of *Practise*, being the actiue part, whose object is *good* and *bad*.

And this the rather, because knowledge or the Theory better suites and answeres the way, then action or the practise: and action more properly corresponds to our passage, trauaile, and walking in that way. So for doctrine wee will only speake of the truth or falsehood of *Religion*, and vwill reserue the practise part, our life, our manners, and conuersation, for the vse and application of those points of doctrine, which from hence shall naturally and properly flow. And thus much for

subiect, that we may know, what it is that *Salomon* vaile : vnder this shadow, *The Way*.

2. *The Quality.*

Which seemes right] This is the Quality of the *Way*, which whilst *Salomon* thus describes, he affoord vs from hence a foure-fold diuision, according to that common Proverbe, The *Italian* seemes wise, and is wise ; the *Spaniard* seemes wise, and is a foole ; the *French* seemes a foole, and is wise ; and the *English* seemes a foole, and is a foole : So here, *There is a Way which seemes right and is wrong* ; and to that is opposed, *A Way which seemes wrong and is right* : and there is *A Way which seemes wrong , and is wrong* : and to that is opposed, *A Way which seemes right and is right*.

Terminus
à quo,
Terminus
ad quem.

Now these seeme foure diuerse wayes, but indeed are but two : as two crosse or ouerthwart wayes seeme to him that stands in the midst to bee foure , yet haue but two beginnings and two ends : so here the difference is not so manifold in the subiect , but in the Iudges, to yvhose sight these vvayes appeare after a diuerse manner, according to the truth or error of their apprehensions. For that the right way seemes vvrong , or the vvrong vvay seemes right , proceedes à *deceptione visus*, from error of judgement For we see an euill vvay may to one man seeme right and yet be wrong; and the same vvay to another may both seeme wrong, and be wrong: and a good way may to an euill sight seeme wrong, and yet bee right; and the same way to a good sight may both seeme right, and be right. Now vvhilst I speake of a good way, and a bad vvay, I intend a true Religion and a false Religion : for as a vvay may be faire, (which vvee call a good vvay) and yet be indirect : so a Religion may be glorious

1. Sam. 12.
23.

Bus to the eye, and furnished with faire pretences, & yet be false. And as a vway may be foule, (vvhich wee call a bad vway) and yet carry vs directly to the place whither we tend, so a Religion may bee naked, poore, plaine in shew, persecuted, afflicted, scorned, contemned of the greatest part of the vworld, of the mighty, noble, learned, politicke, and yet be the true Religion, and the true direct vway to happinesse hereafter, the lesse happinesse it hath here.

Having then *Religion* for our subiect, if we looke vpon it, vve shall finde three Religions in the vworld, especially iustling for the truth of this way: The *Turkes*, the *Iewes*, the *Christians*: nor need any man to vvonder at this, that I should mention *Turkes* and *Iewes* vvith *Christians*: for the *Iewes* Religion, yea the *Turkes* superstition seemes in their eyes to them, as true and as right, as ours doth to vs; and vve haue nothing but the Scriptures to distinguish them and vs asunder: I meane, the consent of Scripture, Lawe and Prophets, Olde and New, Spirit and Letter: for some passages and obscure places, they pretend (though vnjustly) to be for them. But because vve know (vvhatsoever they boast) that their Religions are *wayes* vvvhich both seeme vvrong to all good or indifferent judgements, as they are vvrong in Gods judgement: and because our hope is to haue no hearers here but *Christians*, vvee vvill leaue them to themselves, & speake of the diuersitie of *wayes* amongst vs, vvvhich appeare principally to bee foure, euery one clayming truth, and holding their Religion to bee Orthodoxe, and so the onely right vway to heauen.

1. The first of these, are the *Grecians*, or the East Church.

B

2. The

2. The second, the *Abissins*, or South Church vnder *Presbiter Iohn*.

3. The West Church, or Church of *Rome* vnder the *Pope*.

4. The fourth, is the Reformed Church vnder diuers Princes: vvhich for distinction sake, and perhaps situation, (hauing respect to some of these) vvee may call the North Church.

Now if any man expect I should sub-divide the Reformed Religion, because there are some differences amongst vs, and such as in some times, and with some hot-headed persons, breed great combustions in the Church, I shal not need, neither truly ought I to do it; because all of vs (except the *Heretiques* who are generally cut off from the body of Christ by vs all, or those *Schismatickes* who separate and cut themselves off, as persons that haue no way, that haue no tract of Antiquity, or any footstep to follow directly in the Scripture) agree in the way it selfe, though perhaps some of vs may vary either in the manner of walking in that way, or in some ceremony and circumstance of deuotion or discipline, which is as the hedge, and ditch, and fence of this way, and no essentiall part of the way it selfe, but rather for the order, ease, and conueniencie of the Traueller.

And thus those whom our aduersaries miscall *Lutherans*, *Protestants*, *Puritans*, walke as *Iacobs* sonnes did out of *Egypt* to fetch their good old father thither, to whom their brother *Ioseph* knowing their stubborne, crosse, proude, and peruerse natures, gaue them this admonition aforehand, *See that you fall not out by the way*. Genes. 45. 24. *In via aut per viam, non pro via, or propter viam*: such are our hot alterations, *not for the way, but in the way*.
And

And thus such as the *Papist* calls *Lutherans* and *Puritans*, walke the one vpon the one hand, and the other vpon the other, the *Protestant* in the midst, shunning both the Extreames. Wherein whilst the other walke with most violent and obstinate auerseness, they thinke themselves only safe, and become seuerer and supercilious censurers of vs and all men who in the least circumstance dislike their Criticisms, or in the least ceremony vary from their rigide rules. But for the way it selfe, all of vs agree in one, & with vs the whole Catholike Church, both *Grecians*, and *Abissins*, as the learned know; and as it were easie to demonstrate to the vnderstanding of the simplest, if time would permit so long a discourse, in defect whereof I referre them ouer to a booke called *Catholique Traditions*, collected by a Frenchman, written in English, and dedicated to our late Prince *Henry* of blessed Memory. The only material difference vndecided, hangs betwixt vs and the Church of *Rome*, they holding themselves to be only in the way as persons that cannot possibly erre from it, and all others to be out of the way, that in all points walke not step by step, and hand in hand with them. Like a man, who would perswade all *England* there were no other way to *London*, but through his ground, that so he might exact a generall toll of the Passengers for his priuat benefite.

Via Regia
temperata
est: nec
plus in se
habens nec
minus.
Hier: in
Esai. cap. 57

Now whilst I say, wee vvith all the *Catholique Church* agree about the way, and our only difference is vvith *Rome*: I neither intend to affirme, that either our agreement with all is so intire, nor our variance from those of *Rome* so distant, as some of ours and some of theirs would beare the world in hand.

Only whilst some Churches ioyne with vs in the Ar-

1. Thes. 2.

ticles of our faith, and in all the fundamentall points of Religion (absolutely necessarie to saluation) we dare not judge them for erring in some matters of lesser moment. For what haue wee to doe to iudge another mans seruant? he stands or falls to his owne Master. Yet whilst I say, vvee vwill not iudge, I shew there is cause and feare of iudgement, which they may auoyd, vwho vvifely leauing ambiguous and vnnecessarie questions, rest and build vpon that which is generally and vndoubtedly agreed vpon. These & such like I forbear to iudge, because I heare Christ say, *Iudge not, lest you be iudged. Mat. 7. 1.* And I know well it is the presumptuous pride of *Antichrist*, and an infallible note of that man of sinne who sits in the seate of God, and exalts himselfe aboue all that is called God, to presse with *Lucifer* into Christs Office, and to iudge the quicke and dead before his comming, condemning all for Heretiques vwho vvalke not in his vvay. I know it is the only desperate error, not to see and acknowledge our error; but to proceede erring with a presumptuous opinion that we cannot erre. These brands therefore I leaue to him, vwho only by these (if there were no other) might be knowne to be out of the right vvay. And yet in the eyes of these men (led by flesh and blood, and the outward apparence) how vvell doth their vvay seeme, how indirect and crooked seemes ours? Let vs a little behold them comparatiuely.

1. Doth it not seeme right to a man (who hath but naturall reason, flesh and blood to direct him) to follow that faith vvhich his forefathers professed time out of minde? And doth it not seeme ill to adhere to a faith vvhich they say had no being till about these hundred yeeres,

yeeres, and vvas neuer heard of before *Luther?*

Doth it not seeme right (vvhilst wee fancie God like our selues, or something better, like a good old King troubled vwith many employments) that wee should goe to Saints, and Angels, and other spirituall favorites to intercede for vs and prefer our petitions? And doth it not seeme ill, that vvee (vilde sinners) dare presse euen to the Throne of grace it selfe, and refuse to vse any other meanes to obtaine our suites then the name, ayde, and mediation of the Prince himselfe Christ Iesus?

Doth it not seeme right, vvhilst vvee keepe the pictures of our earthly Parents and friends, that wee should vwith greater reuerence and care preferre the pictures of God the Father, Sonne, and Holy Ghost, the Parent of our soules, of the Virgin *Mary*, and other Saints our celestiall friends? And doth it not seeme ill, that vve should not only neglect these, but also cast them out of our Churches and houses, breake and burne them; And the more pretious account vvee haue of the persons dignity, by so much the more to hold the picture perilous?

Doth it not seeme right to flesh and blood, that man should satisfie for his owne sinnes by suffering penance, affliction, chastisements, fastings and the like? that man should merit his owne saluation by vowes, pilgrimages workes of charity, chastity, voluntary pouerty, obedience, and other free-will offerings of supererrogation? And if heere there were any thing vnpaide, is it not according to reason, that after this life it should be taken out in *Purgatory* before wee goe to heauen? And seemes it not as ill to deny flesh and blood these sensible satisfactions, & to teach, that all proceedes out of Gods mer-

cy; that wee must doe good, but not trust to it; that man cannot satisfie, much lesse merit; that the chastisements wee suffer, or the best actions wee doe, are not worthy of heauen, either *ex condigno*, or *ex congruo*; and that as there is no third way heere, but a right way or a wrong way, so there is after this life no third place, but men presently passe either into eternall ioy, or eternall paine.

5. Doth it not seeme right, that since Christ is God, and God is Omnipotent, able to doe whatsoever he saith, that therefore when he saith, *This is my body*, that wee should then beleue, the bread in the Sacrament to be transubstantiated into his body, and the wine into his blood? And doth it not seeme ill, that wee who graunt this power of his, should vnderstand these words spiri-
tually, sacramentally, figuratiuely, and mystically?

All these things, and many more like these, appeare thus to the naturall Man. But apparance and seeming are no infallible notes of *veritie*, as we shall manifest, when wee come to speake of the *Opposition*, or the *publique Iudgement of verity*, and now will partly shew, coming by order to treat of the Iudge of these contro-
uersies, vwho is heere said to bee man, guided by his owne imagination, and the giddy spirit of *Prinacie*.

3. The Iudge, A Mans selfe.

To a Man] Man iudgeth of things either by his Sense, or by his Reason (for I speake of the naturall man, that is, of Nature corrupted, not as God made man righteous, but as man hath corrupted his owne wayes.) By his Sense if he iudgeth, he finds himselfe often deceiued; for a straight sticke put into the water, seemes crooked in his eyes, an eccho beguiles his eares; his feeling, tasting, smelling,

smelling, all of them are subiect to deception. And for his Reason, the best it can doe, is to discourse probably of the least common accident of a Flea or a Flie; and then whatsoever he brings, may be controuerted so by another seeming reason, that the Iudge who should from this base, ground his determinations, had need do it with caution, and leaue roome to retract and reuerse his sentence. Much more is man puzzeld and lost, when he climes vp to higher contemplations, to consider the hidden things of Nature, as wee may plainly see by Gods arguments to *Iob*, *Iob. 38. 39.*

If then the spirit of a man cannot infallibly iudge of the things of a man, of his owne soule and body, or of such things as are subiected to his gouernment, how shall he be thought a competent iudge to determine the things of God, though we graunt him to be of as vp-right a heart as *David*, and as wise as *Salomon* himselfe? All that man can doe, is to iudge by apparance, and wee see heere things may seeme otherwise then they bee.

Now besides the insufficiency of *Man* this way, we shall 1. Tim. 5. 21 finde other defects in him which accompany impotencie, and are vnworthy of a Iudge: for in a Iudge two things must be principally auoyded; *preiudice*, and *partiality*: now both these we shall discouer in our Iudge, *Man*.

First, *Preiudice*: Man naturally abhors all things propounded by his aduersarie, and the hate of the person wil not suffer him to intertaine the truth of his discourse, but rather seeke arguments to oppose it, his iudgement is so taken vp aforehand. Thus I haue seene the sentences of the Fathers reiected for hereticall by *Romane Catholiques*, when they haue beene found in *Luther* or *Cal-*

vin, Whitaker or Perkins.

Secondly, *Partiality*; Man naturally affects what either proceeded from himselfe immediately, or from his neere, deere, honord, and beloued Predecessors, or some that in his eyes seemes learned wise, honest, religious. In which regard God himselfe disputes this point with man, *Ezechiel 18. 2.* and in the 29. verse, concludes with an interrogation, with an expostulation, saying, *Yet saith the house of Israel, The way of the Lord is not equal: O house of Israel! are not my wayes equall? or are not your wayes rather vnequall?* And this is come into fashion againe, that Man dares argue the cause with his Maker; and if God do not as man will haue him, subiect his actions to mans reason, and saue all his creatures; but that, according to the rule of Iustice, he condemne some Reprobates, he is like to be iudged the Author of sinne. And I wonder he scapes censure, for making fishes, foules, beasts; I muse they finde no fault, because he made not all these to be men and immortall, and why he made not men Angels, whilst holy *David* wonders at his extraordinary care & loue showne towards man, saying; *O Lord, what is man that thou so regardest him? or the sonne of man that thou so visitest him?* He wonders that any man is regarded; these wonder, that all men, and all creatures are not alike regarded. Thus man that iudgeth by apparance, whose sense and reason may be deceiued and so deceiue him, as he deceiues others, who may bee *iniquus Index*, a Iudge full of preiudice, full of partiality, especially in his owne case) is vnfit to decide a controuerisie of this nature. And this therefore caused that resolute *Luther* to vter that speech for which he hath beene so often and so vniustly taxed and chalenged,
That

That he preferd one Saint Paule, before a thousand Ambroses, Augustines, Hieroms or Chrysostoms. Because Saint Paul by the iudgement of all those was, for the first planting of the Church, guided by the infallible direction of Gods Spirit, after a wonderfull and extraordinary manner and measure: But all these men graunt themselves that they might erre; nay, that they did erre, and so retracted diuerse of their former opinions; desiring neither to be beleueed nor followed farther, then their words and writings should bee found consonant to the verity of the written Word of God.

Now then all the iudgement of Man; nay, of all men contradicting the Word of God, is of a priuate spirit, such as *Adam* was directed by when he left the guidance of Gods Spirit; of which Saint *Peter* speakes, 2. *Pet.* 1. 19. 20. 21. If therefore a multitude of men (how learned, wise, or holy soeuer they bee) should ioyne against the Scripture, their authority must not carry it, for they all erre, and their interpretation is priuate, though their persons, their places, their professions be publique.

And one or a few men expounding with the Scripture, doth not expound by a priuate spirit (though his person perhaps bee priuate) but by the spirit of Truth which directed the holy Pen-men of the Scripture; and his opinion and interpretation is Catholique and orthodoxe, whatsoeuer his person bee. *Cyprian* vvas a publique teacher, yet interpreting some Scriptures to proue rebaptization, his interpretation therein vvas priuate, because against the generall sense and scope of Scripture. And *Augustine* vvas a Bishop and so a publike person at whose mouth we are to seeke wisedome, yet when hee brought Scripture interpreted by himselfe,

contrary to the generall scope, to prooue Children should receiue the Lords Supper, his interpretation was worthliy reiected as of a priuate spirit. All the founders of Heresies haue beene publike persons, such as were *Novatus, Arrius, Eunomius*, and with the seditious Bishops of *Rome* haue ioyned eyther as authors of Heresies, or Sectators of such; and heerein they were all led by priuate spirits. Therefore *Bellarmino* confesseth, lib. 3. cap. 3. *De verbo. That the Spirit of interpretation* (which in *S. Peters* sense is publique) *is often given to priuate men.*

So then the Scripture must be expounded by the Scripture, the darker place by the place more cleere. Man must not seeke a fortification in Scripture for his opinion: but he must be carefull to raise his opinion and Iudgement, out of the Scripture, evidently confirmed & explained by it selfe, and by conference and coherence of the same with it selfe; and this is publique interpretation; whatsoeuer is contrary, is from the spirit of priuacy. *Veritas docendo suadet, falsitas suadendo docet.*

All this that I haue spoken then, is not totally to exclude man from determining questions and doubts in Diuinity, but to shew by what rule he ought to iudge; that is, by no other rule then by the Scriptures: for I gladly acknowledge, that whereas there is an authenticke and fundamentall Iudge, Christ himselfe (the best interpreter of the Law being the Law-maker) so he hath placed a ministeriall Iudge, which is the Church, which must interpret Scripture by Scripture, and euer be wary not to contradict the vwill of the Law-maker Christ. Now the Romish Sinagogue considering the Church of Christ in a threefold manner: 1. First, as it is *Essentiall*; 2. Secondly, as it is *representative*; 3. And thirdly, as

as it is *virtuall*. They make the *representatiue* part to consist in the Ministry; and this Ministry to flow from the *Pope* as from the head; and to this part that is to the *Pope*, they attribute that power which God hath giuen to the whole Church. Now the *Pope* being thus invested in absolute power with an opinion of infallibility, laying aside the Scriptures, iudgeth without them; nay, against them; nay, iudgeth them, and yet must not be challenged of error.

This wee iudge vnreasonable, that a Man should make his owne will the Churches lawe, and iudge in his owne cause without examination. And therefore wee shew, that man who iudgeth by his sense or reason, is not sufficiently qualified for such a busines; or if he were naturally so adapted, yet is he vnfit to iudge in this question which wholly concernes himselfe, in regard of partiality or preiudice, to both which he is subiect. Therefore in questions betwixt vs and the South-Church, *Presbiter Iohannes* is an vnfit Iudge; and in questions betwixt vs and the *Grecians*, the Patriarch of *Constantinople* is as vnmeet: and in controuersies betwixt vs and *Rome*, the *Pope* is not a competent Iudge. *Ecclesiasticus. 8. 14.* *Goe not to Law with a Iudge, for they will iudge for him according to his honor.*

Amor & odium & proprium commo-
dū faciunt
sæpè Iudicem non cognoscere verum.
Aristotle: lib. 1. Rhet.

Let vs therefore seeke a Iudge who iudgeth not by the outward apparance, whose sense and reason cannot be deceiued, who is neither preiudiciall nor partiall; who searcheth the reines and the heart; for vaine is the iudgement of man, to whom this way seemes right, when the ends thereof are the Yssues of death. And this wee shall finde in the *Opposition*, which wee come now to handle.

The Opposition, or Publique Iudgement.

1. *The end thereof; or purpose pretended.*

Wee had the way iudged before *prima facie*, by the outward apparance, by the beginning thereof, and so it seemed right. But heere wee finde *fronti nulla fides*, no credit to bee giuen to the countenance, but the end bewrayes the truth of euery thing. The woman beheld the fruite which Sathan so farre magnified; She saw the tree was good for foode, and pleasant to the eyes. *Genes. 3. 6.* so she eate thereof and gaue part to the man. Thus they iudged by the outward apparance, by seeming, and were deceiued, euen then when their sense and reason were at the perfectest. But after they had eaten it is sayd, *Their eyes were opened, and they knew that they were naked, Genes. 3. 7.* And then likewise they knew, that the curse of God, *The day that thou eatest thereof, thou shalt dye the death (Genes. 2. 17)* would surely light vpon them. So this way seemed the right way to them to attaine knowledge & happines, but they found the end thereof to be the way of ignorance, of darknes, and of death. And as with them, so with all their posterity since, this hath succeeded as a testimony of their hereditary sinne, still to be deceiued with the seeming of things; insomuch as that is true which the Poet long since sung.

Iuven. Sat.

4.

Fallit enim vitium specie virtutis & umbra,

Cum sit triste habitu, vultuq; & veste seuerum.

The face and habit of an *Anchorite*,

May be the couer of an Hypocrite.

Therefore all wise men iudge of things not by their shewes, but substances, and not by their beginnings, but ends. Now the end of a thing is either *propositum*, the purpose for which a thing is done; and so the end of preaching is the saluation of soules, or *Ter-*

minus, the issue or determination of a thing, as death is the end of a mans life; and so it is heere properly taken. A Iudge oftentimes saues a theefe, because he hopes he may proue an honest man, and doe good in the Common-wealth: There is the first end, *The Iudges purpose*: But the Theefe proceeds in his theeuery till he brings himselfe to the gallowes, and thats the extreame end, the *ultimum vale*. Of both these we intend to speake briefly, though the last only be proper to this Text, and the first borrowed for illustration.

First, then remembring wee haue *Religion* for our subiect, let vs see what it is, together with the end thereof, to what purpose it tends.

This is Christian Religion, that one God, not many, be worship- August. in
ped: because nothing makes the soule happy, but only one God. The Ioannem.
infirmesoule is not made happy in the participation of another Tract. 23.
soule that is happy, but is happy in the participation of God; nor cap. 5.
is a holy soule happy in the participation of an Angel; but if an
infirmesoule seekes to be happy, let it seeke from thence, whence
a holy soule is happy. For thou art not made happy by an Angel;
but from whence an Angel hath happinesse, thou hast it also.

Faith with a serious feare of God, is the pure and true Religi- Polan.
on; as Feare containes in it selfe a voluntary reuerence, and car- Syntag.
ries with it a right worship of God, such as is prescribed in the
Lawe.

Religio dicta est eo, quod per eam uni soli Deo religamus ani- Isidor: lib.
mas nostras, ad cultum diuinum animo seruiendi. Religion then 18. Etymic
being the band or tyall whereby wee are fastned and log.
bound to God as to the soueraigne good, consisteth of
three twines, *vz. of faith, of hope, of loue*; and a *threefold*
corde is not easily broken. Now the proper or principall end
of this *Religion* is the glory of God, the subordinate end is
our *saluation*.

That *Religion* therefore which most directly and cleerely tends to the principall end, must needs effect the subordinate end most certainly, and so must necessarily bee the only true and direct way to life; and the other, what shew soeuer it makes, must needs be the *Way and Yssue of Death*.

Againe, the glory of God is most aduanced heere in this our *Way or Religion*, by two affections of *feare* and *loue*, and by the true fruits and effects of them. Now that *Religion* which traines a man vp to feare God, and to loue God, as God ought to be feared and loued, giues God the truest glory, and so must necessarily be the truth.

Lastly, this *feare* and this *loue* is then most rightly generated and cherished in the soule of Man, and so Gods glory most aduanced, when mans nature is truly set foorth, and he thereby humbled in himselfe, and so taught to *feare*; and when Gods power and mercy is so exprest, as he hath beenc pleased to reueale it to mans comfort; That so man seeing his owne wants and misery, and Gods all-sufficient power and mercy, might feare and reuerence God as a good *Master*, might loue and delight in God as in a good *Father*, and might wholly seeke to him, and cleaue to him as to the chiefe and *souereigne good*, able to supply and satisfie all his desires abundantly.

This being thus layd downe for a rule, let vs by this comparatiuely proceed to try some points of *Religion*, controuerted, which are fundamentall, or lye next to the foundation, and iudge them right or wrong from the nature and quality of their doctrine: that is, whether they ayme at the right end, *The glory of God*, or at an oblique end, the *gaine of this world*, and the *glory of Man* that pro-

propounds them, according to that direction which our Saviour giues, Iohn. 7. 18. *He that speakes of himselfe seeketh his owne glory: but he that seeketh his glory, that sent him, the same is true, and no vnrighteousnes is in him.*

1. First, for *Faith* the foundation; Our Aduersaries teach a faith which only beleeueth the power of God to saue man: wee teach a faith which beleeueth both his power and will. Theirs teacheth feare; ours both feare and loue; Theirs cloudes his mercy; ours giues true glory both to his power and mercy.

2. Secondly for *hope*; our Aduersaries teach a hope which vncertainly expects a good to come; whether they shalbe saued or no they know not, but they hope well: whether there be a heauen prepared for them yea or no, they know not, but they hope well. Wee teach a *hope* which the Scripture teacheth: that is, an earnest out-looking, expectation, and longing, for the accomplishment of those gracious promises which God hath made to vs in his Word. So our *faith* beleeueth, that there is a heauen, and a heauen prepared for vs; our *hope* longs for the time when this shalbe perfected; and taught by patience and experience, stayes the Lords leysure, and yet cries out, *How long, Lord, how long?* They call this *hope* Presumption, but wee know they are presumptuous for calling it so.

Spes boni incerti

Apec. 6. 10.

3. Thirdly, for *charity*; They teach what Charity is truly, but in this they erre, that they make it (that is, the charity of man) to be the cause which moues God to saue vs; nay, which deserues and merits saluation of God. And this Charity they teach so to depend vpon Free-will, as thereby they exalt the nature of man, conceale his fall, and make the decree of God to be grounded v-

Solent Heteretici semper prospera polliceri, & calorum regna peccatoribus pandere: vt dicunt parata sunt v-

bi regna
celorum,
potes imi-
tari maie-
statem Dei,
vt absq
peccato sis.
Accepisti
enim liberi
arbitrij po-
testatem.
Hieron:
Com: in
Hier: cap.
23.

pon the mutable and vnconstant will of man. We on the other side teach, that our saluation wholly proceedes from the charity and loue of God, and that all meanes conducing to that end, rise from the same fountaine of loue; and so our charity, as an effect of that charity of God to vs, serues not as a *cause moouing* God to saue, but followes as a *cause declaring* whom God will saue. And that our Charity, as it is a fruite and effect of Gods Charity, is true charity; and the works proceeding from that charity of ours, good, but imperfect; good, as done by a person accepted, imperfect as done by a sinner, as done by a babe which growes and labors towards perfection; which perfection is not wholly to bee attayned, till this imperfection be wholly put away, and corruption hath put on incorruption. And therefore for *merit*, wee are farre from it, as a doctrine opposite both to our charity, and to the charity of God. To our charity, because charity is a free worker, not respecting the wages; if she thinkes to merit, she is not Charity. To the Charity of God; because if God gaue for the merit of our workes, heauen were not properly a gift, nor grace were not grace; nor charity, charity: for charity is free. Thus euen *Adam* himsele in his integrity could not merit, because hee had nothing *but what he receiued*, he was indebted for his daily bread, and for the grace he had to see and acknowledge this loue of God: so whilst we are giuing thanks for benefites receiued, wee are not paying our debts, but running farther in; for euery grace that wee haue is a new obligation: *To him that hath shalbe giuen*, and wee are receiuing whilst we thinke our selues giuing.

Againe, they teach, Though Christ dyed for vs, and
though

though Gods grace guide and direct our actions and affections, yet there are some finnes left to be satisfied and discharged by our selues, either in this life by workes of merit or pennance heere, or heereafter by punishment in *Purgatory*. Now this they doe teach, not euer perhaps because they so beleue, but because it is a profitable error, and they know they may easily vndertake to pardon all that come into *Purgatory*. Besides, it is a great glory for their *Hierarchy* to be sticklers in so large and spacious a roome as they fancy or faine it to bee; not only to haue all earth, but all *Purgatory* also within the verge of their Inquisition. Now vvee teach the contrary, because we see this doctrine derogatory to Gods infinite mercy and glory, and to the infinite merits of our Sauiour. As if God had *forgot to be gracious*, or as if our Sauiours merits and actions were imperfect as our workes are; or rather indeed as if our workes were perfect to merit & supererrogate, and his imperfect, not able to do inough for all, vwhen our Sauiours death did satisfie for all the faithfull, and vvas sufficient for many vworlds more, and his merits vvere superabundant for vs, and for all that beleue and repent.

Fifthly they say, that after the vvords of consecration, the bread is changed into the body of Christ, as he was borne, as he suffered. This they doe to exalt the dignity of their Priesthood: vvee teach the contrary, that it is his body and truly eaten, but both by faith, after a spirituall manner, as the Angels eate Christ in heauen by contemplation. And this vvee teach, both because vvee haue good testimony of *Scripture*, vvith the whole coherence thereof, and the *Analagie of faith* so to expound it, as also because it makes more for the glory of God,

and the humiliation of man, when our Aduersaries doctrine doth the contrary. For doth it not call in question the truth of Gods word, the truth of Christs body, when we are led to imagine such a body as might be borne of the Virgin, or not born; might be crucified, or not crucified, being neither to be felt, nor seene, nor tasted, yet to be taken vwith the hand, eaten with the teeth, receiued into the stomach? And doth it not exalt man, vwhen it makes him able to make his Maker? And with his word to make him so, as it should be in his power according to his intention & will to haue him present or not present? What is this else, but to sit in the seate of God, and to be exalted aboue all that is called *God*? Like in spirituals, to that of the great Earle of *Warwicks* in the time of H. 6. in temporals, vwho chose rather to be called *Primus Comes Angliæ*, then *Rex Angliæ*; and thought it more honor to make a King, then to bee one.

Lastly, they say they humble man more then we, and exalt God more then wee: 1. They humble man more whilst they tell him his sinnes are such as he must not presume to go to God, but by meanes of Saints or Angels. 2. They exalt God more, whilst they exalt his seruants, and giue asmuch reuerence to the Saints as wee to God. To this wee answere, they arrogate to man, whilst they will seeme wise aboue that which is written; they derogate from God whilst they make his seruice common to the Saints, and can only colour it with a distinction; nay, whilst they make him and Christ only seuerer *Iudges*, and the Saints and Angels merciful, and so their *Mediators*. They ought not to do euill that good might come of it; this is euill to lye of God, whilst they faine him to bee what he is not, and deny him to bee
vwhat

what he is. And of this kinde, and to this ende are all their fictions in the *Legend*, to proue the Saints merciful, and God seuerer; yea the blessed Virgin *Mary* to be more pitifull then *Christ* her Sonne and Sauour, in whom she was blessed more *as a childe, then a Mother*. That they may do this the more safely, they contend and say, That besides the written word of God, there are many other decrees and dogmaticall points and traditions necessarie to be beleued to saluation, which the Church (that is, *themselves* alone) haue in custody vpon trust and credit. Now wee teach the contrary, aswell because wee haue cleere testimony of the Scriptures and Fathers generally, as of a cloude of witnesses to proue the contrary, as also because it makes more for the glory of God in things of absolute necessity toward saluation, to gouerne by positie lawes of his owne, rather then by arbitrary and changeable lawes of Man; and that he should reueale to vs his will by his owne Sonne *Christ Iesus*, who came to saue vs, rather then to leaue vs to the vncertaine relation of Man, who for ought wee know may be *Antichrist*, and so intends to deceiue vs, though perhaps he comes in sheepes clothing, or may seeme an Angell of Light to bleare our eyes with apparance.

Wee might ioyne in this issue vwith them vpon all the questions controuerted, but these shalbe sufficient to giue light to see the rest at more leisure. In the meane time if wee cast our eyes truly vpon the end of their designements, vvee shall easily see, that gaine and glory vnto themselves are the only arguments which draw them to fight for the *Popes Supremacy*, the *Masse*, *Purgatory*, *Pilgrimages*, and all the rest of their opinions, vwherein they are opposite to vs and to the *Scriptures*.

To this end they are called Marchants, *Reuel: 18. 23.* Because for gaine and glory they sophisticate *Religion*, as Marchants their wares, and thus make marchandize of heauen and earth, and of God himselfe. And as the Marchants in *London* haue foreigne commodities whereby they sucke the sweete sap of the Country to themselves, and they in the Country haue meanes againe to recall it; as *Norwich* by stufes, *Yorke* by Cattell, some places by vwooll and cloth, others by corne, and others by Mettals: Or as *England* vvith these commodities furnisheth other Countreyes, and supplies her owne wants from thence; and *Fraunce* with her vvines buyes her children vwooll, and *Spaine*, vvith Figges, Raysons Limons, and Oranges for sauce, buyes herselfe bread and meat: so these spirituall Marchants chop & change commodities, and tosse to and fro by that meanes the wealth, the pompe, the glory of the world, the fat of the Earth, the Crownes of Kings. To this end *Walsingham* had a lady to bring suiters and fees Eastward, and *Canterbury* had a Saint *Becket* to draw it Southward, The North had a *Winifrid*, *Scotland* a Saint *Andrew* and his arme, the Low-Countries a Lady of *Hales*, *Fraunce* a Saint *Denis*, *Spaine* a Saint *Iames*, *Italy* a Lady of *Loretto*, and euery Country vvvas full of these Marts, where the Saints did seuerall cures and seruices to the Church, and had continuall Votaries, and those of the frankest fort, as superstition is commonly a prodigall. And this vvvas a golden vvorld, and a glorious *Religion* to the eye, so that vvee heare old men and women talke of these things still; but vvee know this was not sound at the heart; the way might seeme good to a man but the end thereof were the Yssues of death.

2. *The certaine ill Quality; or Determination.*

Is the *Yssues of Death*] hauing spoken of the first end, vvhich is the purpose and scope of this vway, vvee come to speake of the *Yssue* of this end; that is, The *Terminus vltimus* or determination of this purpose and ayme, and that is, Death; *They are the Yssues of Death.* Life was promised in their first apparance, it seemed the right vway, but vpon tryall wee finde *Latet Anguis in herba*, the end is the *Yssues* or *Wayes* of death. A great distance betwixt the promise and the performance, betwixt the pretence and the *Yssue*, the passage and the port, the starting place and the end of the race; vvhhen life is proclaimed in the beginning, and death meets vs at the concluding. *I haue fought a good fight* (saith the Apostle Paule. 2. Tim. 4.7.8) *I haue finished my course, from henceforth is laide vp for me a Crowne of glory* which God that righteous Iudge shall giue me, and not to me only, but to all that loue his appearing. Now the Apostle hath fought, and if he had deserued *ex condigno*, might challenge this crowne as a debt due to his worth, but he doth not so, he expects it indeed out of grace, of free gift; he doth not deserue it by fighting, but he obtaines it fighting, it is giuen freely by a righteous Iudge vvhho gaue him grace to fight, and promised him both to ouercome and to triumph. *My grace is sufficient* 2. Cor: 12, for thee, makes Paule feare no buffeting of Sathan, no sting or pricke in the flesh, for that grace gaue him strength to fight and conquer, and vvas manifested the more by his infirmity: for Gods power is made perfect through our weaknes. And after he hath fought hee expects a crowne, that grace is his assurance, he cannot challenge it by any other right, and in that right he is assured of it both for himselfe and all others who loue the appearing of our Lord

Iesus Christ. To all that *loue*, not to all that *fight*; the affection, not the action, is respected; the person, not the passion is accepted. But now if *Paule* had beene of the Romish faith, this speech of his would haue beene iudged presumption; not presumption to chalenge by merit, but presumption to chalenge of gift, and so resolutely to rest vpon the grace of the giuer, as to assure himselfe and others of this crowne. *Presumption* is *faith* with them, and true *sauiing faith* is *Presumption*. When they heare him say, Rom. 8. 38. *I am perswaded, that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shalbe able to seperate vs from the loue of God, which is in Christ Iesus our Lord*; they would gladly make this only a probable perswasion, no certaine faith: but others seeing this too grosse a dallying with the manifest scope of the Text, say, Saint *Paule* vvas assured of the certainty of his saluation, of the happy end of his *right way* by extraordinary reuelation only. But let it be so; was it reuealed to him for others that belecue too? he saith so; for he saith nothing shalbe able to *seperate vs*: Now then if it be reuealed to him for others, let vs belecue the reuelation, and apply it with vnfaigned faith to our owne hearts in particular, as he did to his. And by the way, obserue what it is that Saint *Paule* builds his faith vpon, so that nothing can preuaile against it. Is it vpon *Peter* that rocke? Is it vpon Indulgences or Pardons of man? Is it vpon personall righteousness, inherent iustice, or his owne or other mens merits? No; It is vpon that rocke *Christ Iesus*; it is vpon the loue and Charity of God, in and through the merits of *Christ Iesus* our Lord; which loue, nor death, nor life, nor Angell, nor power,
nor

nor heauen nor hell can alter; for Gods loue is immutable, he is not *as man that he should repent*: whom he loues, he loues to the end; his wayes seeme hard, but the Yssues of them are the wayes of life.

Whereas therefore our Aduersaries accuse vs of nouel presumption, for teaching a faith that may assure vs of our saluation, and (to elude this cleere place of Saint Paul, and diuerse other the like) say, This was reuealed to him by extraordinary fauour. Wee know and confesse, that hee as a worthy instrument of Gods glory, as a Master builder, had many things reuealed vnto him for the edification of the Church, but for this particular it was no otherwise reuealed to him then it is to euey faithful Christian, in vvhom the Spirit of God dwels, as in a temple, and there teacheth them to offer Sacrifice, and to cry *Abba Father* with teares and grones that cannot be expressed. Well may there bee a difference in the measure of the reuelation, not in the matter reuealed: Wee know (saith Saint Iohn. 1. Ep. 3. 14.) that wee are translated from death to life, &c. and after, verse 23. He that keepeth his commandement, dwelleth in him, and he in him: and heereby wee know, that he abideth in vs, euen by that Spirit which he hath giuen vs. So the persons are wee, not I, not Saint Iohn alone but wee, all that beleene, and loue; for this faith and loue are inseperable: Againe, wee are translated, not it is probable wee shalbe, but wee are, vvhich makes it certaine by faith, as if it were done and accomplished: Lastly, we know this, and wee know it by the Spirit which God hath giuen vs, the same Spirit that taught Saint Paule and Saint Iohn is our tutor too. For other reuelations Christ himselfe hath silenced all pretences and shadows, and giuen absolute authority to the Scripture o-

pened and interpreted by the Spirit of God to resolve
 Luk. 16.19 all scruples in case of conscience. And this wee may see
 cleerely in the Parable of *Dives* and *Lazarus*, where *Dives*
 after he had failed of his personall suite, and could not
 obtaine a drop of mercy for himselfe, yet requested *A-*
braham to send one to his friends to forewarne them of
 the state he was in, not that they might pray for him, for
 that vvas to no purpose, *the tree was false*, but that they
 might by repentance and amendment auoyde the dan-
 ger themselves. To whom *Abraham* giues this answere,
They haue Moses and the Prophets, let them heare them; so he
 turnes them to the Scriptures wherein the will of God
 is reuealed to euery man, what they should shun, what
 they should doe, what they should beleue, and how
 they should liue. And when *Dives* persisting in his suite
 saith; *Nay father Abraham, but if one went vnto them from*
the dead they will repent. *Abraham* replies definitiuelly and
 resolutely, *If they heare not Moses and the Prophets, neither*
will they be perswaded though one rose from the dead. So wee
 see, he that doubts the Scripture, or beleeueth any thing
 against it, vnder pretence of reuelations from heauen,
 or hell, or Purgatory, or the like fictions of Ghosts and
 Spirits appearing, is in a wise case, and may be drawne
 into a fooles Paradise, but neuer into the true Paradise,
 and so wander in this way which *seemes right*, but the end
 thereof are the *Yssues of Death*.

To shut vp this point, obserue the certainty of this
 iudgement, as the Apostle Saint *Iohn* before in the 1.
 Ep. 3. Chap: 14. verse, speakes in the present-Tence, *We*
know that wee are translated, to note the certainty of
 their translation to glory; so heere *Salomon* saith, *It is the*
Way of Death, and the end thereof is so, to note the cer-
 tainty

tainty of the thing. And this is a plaine prooffe of the Spirits assistance to discern the end and determination of a thing before the end be come; when otherwise it were too late to doe it. For it is too late for *Diues* to repent in hell, when the end is come; he should haue attended better to *Moses* and to the *Prophets* before, and beleueed the word of God, not the foolish traditions of his *forefathers against the Word*, or the idle old-wiues tales of his *foremothers*, besides the Word: he should haue attended the admonition of the faithfull *Pastor* and *Prophet*, and not to the fained Legend of his flattering Parasites, trencher-fed Chaplaines. The perfection of all humane judgement, is to iudge by the end and issue; and euen heere wee often erre too: but if man goes farther of himselfe by nature, it is but coniecture and presumption arising from long experience in obseruation of like circumstances, as the effect leades vs to the cause; but yet euen then wee cannot say it is, or certainly it shall bee, but it may be so, it may so fall out, it may be the end of Death. But the Spirit of God sees the end before it comes; he sees the thoughts as farre off, and iudgeth, and warneth men aforehand inwardly by good and holy motions, outwardly by the Scriptures; and he that will not beleue the holy *Spirit of God in the Scriptures*, it is but iustice, if God giue him ouer to a reprobate minde, that he should be seduced and beleue lies, who would not receiue the truth of God, but was transported with respect of times, persons, places, and other humane Motiues.

And heere before wee part, I giue the intelligent Hearer this one obseruation by the way, that of all the controuerfies betwixt vs and our *Romane Adversaries*,

E

we are

We are not chalenged for doing any thing in the seruice of God which wee ought not to doe: for wee beleene with them all the Articles of the *Creede*: wee pray as Christ himselfe hath taught vs, wee liue (at least wee teach, that all men should liue) as God hath commanded vs in the *Decalogue*. Only the exceptions they take at vs, are for omissions, because they say, wee do not something wee ought to doe; and our exceptions are against them. 1. First, for omitting some things which God commandeth; 2. Secondly, for doing something that God commandeth, not after the patterne prescribed, but after another manner invented. 3. Thirdly, for doing many things which God hath directly and expressly prohibited, prohibiting in the meane time what God hath commanded. Now I desire you so to obserue this passage, that you may take it vp rightly, and vnderstand what I meane.

I say therefore againe, the questions and controuersies betwixt vs, are not for the things wee doe, but of the things that they doe. As for example, they dare not finde fault with vs for praying as Christ taught vs, *Our father, &c.* But the question is, whether or no they doe as they ought, whilst they pray to *Saints* and *Angels*. The question is not, whether wee may pray to God without *Images* or no, but whether wee may pray by, at, in to, or before *Images*, with any reference to them, as they doe. And so for *Latin Seruice*, for the *Communion* in both kinds, the questions are about the things that they do, not for the things wee do: so the doubt is vpon their side; and such a doubt it is, that the *Pope* would gladly haue graunted *Queene Elizabeth* (of happy Memory) liberty for her and her people to do these things as wee now doe

doe them; (as witnesseth the learned *B B.* of *Ely* in his *Tortura Torti*, and Master *Camden* in his *Annales*), if the *Queene* would haue taken license from him, or would haue subiected her *Crowne* to his *Myter*; for that was the marke he shot at; the gaine of his *Peter-pence*, and other spirituall trading, and the glory of a Kingdome so obsequious, so fruitfull, so helpfull as *England* had bcene, and might bee. But shee was too honorable to kisse his foote for feare or hope, and too honest to receiue any courtesie from him: which I adde the rather, to let them see, who perhaps are not altogether vvell affected toward vs, nor perswaded of our truths, that there is nothing practised in our Church, but that which finds allowance and approbation from the modestest and learnedest of their side. And therefore they may well be present at our seruice, and communicate with vs in our Sacraments, without scruple of conscience (vnlesse the *Popes* countermand bee their scar-crow) although wee may not safely communicate with them for feare of manifest Idolatry, knowing that howfocuer their way seemes right in theyr eyes, yet the *Issues thereof are the Wayes of death*.

The Popes worde only hinders them from Communion with vs: but Gods word bars vs from Communion with them.

3. *The Publique Iudge, Salomon.*

The last point comes now to be handled concerning the true Iudge of this way, which is the holy Spirit of God, directing the pen of *Salomon* the *Publique Magistrate*, the *King* and the *Preacher*.

A man, and a priuate spirit of a man, was the Iudge of the apparance, the seeming good, the beginning of this way; But God is the true Iudge, of the end, and issue of this way. Man was an impotent Iudge, God an all-sufficient Iudge; Man was a Iudge preiudiciall and

Gen. 18. 25 partiall, God is an vpright Iudge: for shall not the Iudge of all the world doe right?

But the Pope of Rome steps in heere, challenging to be Iudge in this case by Charter (as Sathan did in the like case) and to haue a Patent sealed to that end by Christ himselfe. And for feare *Salomon* (who as King durst dispose of the Priesthood) should bring euidence against him either by word or fact, he hath stopt his mouth, and condemned him aforehand to Hell, and brought out *Traian* the Emperor in his roome; who though he were a Pagan, yet hath found so much fauour, as to be preferd before *Salomon*; who was a Type of Christ, and the wisest Prince that euer reigned.

In the life
of Gregory
the great.

And doubtes if any other of the Prophets or Apostles should presse him with arguments, he hath power to silence them, and to cry vp and downe, what *Scripture* he pleaserh; to make *Canonicall Apocrypha*, and *Apocrypha Canonicall*, *ad bene placitum*. For who would beleue the *Scripture* but for the Church? and who is the holy *Catholique Church* but his Holines? at least who is the head thereof, who rules the roast there but hee? Now if any of them vrge him too farre, and make against him, he hath power to take order with them, either by binding or loosing; which iurisdiction in this case he exerciseth after a foure fold manner.

1. By pronouncing them *Apocrypha*. 2. By eluding their genuine meaning and sence, by a foraigne and forced interpretation or exposition. 3. By warranting an *erronious translation* to be *Authenticall*, and the only true one. 4. Lastly, by purging all humors that offend his humor. In which regard wee see how the Auncient Fathers haue beene shaued, clipt, scoured, washt, let blood, purged, gelt,

gelt, and mutilated: yea and many of the *Neotericks* of their owne Men and faction, haue beene dieted, and cast into a sweat, and hardly recouered with the application of their *Catholicon*. And all these acts of theirs iustified and defended with asmuch eagernesse and shew of zeale and truth, as the honestest cause. Well may wee therefore feare and flee from his censure, as from a Iudge full of preiudice, full of partiality; because it is in his owne cause; where he will not limit his *Prerogative royall*, but extend it beyond all degrees of comparifon. Yet though he be our Aduersary, let vs heare him a little, and see what notes and Land-markes he giues vs, to know and distinguish the true way from the false by, that wee may follow them, if they both seeme and bee infallible; and that wee may beware of them, if they only seeme right; but leade to the way of death, and then seeke out others that wee may cleerely see to be true.

Neither will the time permit, nor is it needfull to bring forth all the marks of the true way, which the Church of *Rome* hangs out. The principall only I will briefly touch and point at. But before wee do it, I must lay downe this ground of their owne which they giue to discern true notes by.

True Notes of the Church must be such as are able to constitute the absolute definition of the Church; so farre, that being found, the Church is found; and being lost, the Church is lost: So saith Stapleton, in his proæm. lib. 4. Againe, they must bee so proper to the Church, as they cannot be found in any other society or company of Men besides; And so notable, as they may bee more eminent and notable then the Church it selfe; and so inseperable, as the Church cannot subsist without them. Such as these

Bellarmino requires in his 2. Chap: *De Notis Ecclesiae*. Again, they must be such as *Valentia* assigns. *Tom: 3. in 22. disp. 1. q. 1. de obiect: fidei, punct. 7. In notis requiritur ut Ecclesiae vera conueniant, atq; etiam ut illi soli.*

This premised, come wee now to bring the notes they giue to these rules, that thereby we may trie their truth.

1. The first note is, *Antiquity*; but this is neither cleere, nor proper: for *the malignant Church* is neere as old; nay perhaps elder, then the *true Church militant*, of which we now speake, vvhich consists of Men lapsed by sin, and restored by Grace. For the *Church* is called *ἐκκλησία* ὡρα το ἐκκαλεῖν, *quod est, euocare*. Because the elect are by the outward preaching of the *Gospel*, and the inward operation of the *Spirit* called out of the Masse of corrupted mankind, mixed in a confused lumpe, where they were first euill, before the grace of God wrought their wils to desire to bee good: therefore *Quae nascentia mala sunt, ea crescentia peiora*; And so *Antiquitas sine veritate, est vetus error*. Error and *Antiquity* may dwell together.

2. Secondly, they brag of *Multitude*, as of a certaine note. But the most passengers trauaile (as our Saviour saith) in the broad way which leades to death: so that heere it may be sayd as *Liuy* sayd of old in his first Decad: *Ferè sit maior pars, vincit meliorem*. And therefore it is that our Saviour comforts his Church heere with those gracious words, *Feare not little Flocke, it is your Fathers pleasure to giue you a Kingdome*: as if he should say, You are but few, a handfull; your enemies many, a multitude, therefore you haue cause to feare; yet feare not, God is stronger then man or Sathan, your Father is stronger then

Mat. 13.30
finite vtraq;
crescere vlt-
q ad mes-
sem.

Luk. 12.32

then your Aduersary and his Legions. You are but little and weake, you cannot conquer this Kingdome by force, no more then *Abraham* could; It shalbe giuen to your *faith*, as it was to *Abrahams*: you cannot merit it; if you could then you neede not feare; it shalbe given freely; therefore though in regard of your selues you haue cause to feare, yet feare not in regard of the Donor, God. Last-ly, you shall haue a Kingdome, you haue it not heere, for then you neede not feare, no more then *Rome* doth, but make all Kingdoms feare you rather; but it shalbe giuen heereafter, therefore *feare not but be faithfull*. Hope *Io. 20. 27.* well, and haue vwell.

3. Thirdly, they bring forth *Succession*. But euill men succede one an other in euill places: this note therefore is defectiue. Succession of Persons without succession of Doctrine is a *decession*, a *defection*. The Preists and Scribes condemned Christ and his doctrine out of the *visible chayre of Moses*, as *Antichrist* may doe out of *Peters*.

4. Fourthly, they boast of *unity*. But there is a wicked *unity in hell*. And the Scribes and Pharisies, and Sadduces, though they could agree together no better then the *Franciscans* and *Dominicans*, or the *Secnlar Preists* and *Iesuits*, yet they bound themselves in a common band of obedience vnder one head the high Preist, and the then visible Church of the Iewes, against our blessed Sauour and his Apostles. *Luc. 11. 18.*

5. Fiftly, they call themselves the *Catholique Church*, and presume to carry it by that name. But the Iewes before them did boast of the *Church*, the *Church*, the *Temple*, the *Temple*, and called Christs doctrine both *new and singular*, and their owne, old and vniversall; though *Ier. 7. 4.* *Mar. 1. 27.*

Mat. 19. 8. Christ told them he was before *Moses*, and *ab initio non fuit sic*, there was a time when it was otherwise, when their traditions (now growne fusty with age) were novelties, or stale newes. Thus likewise they called Saint
A&. 14. 14. *Pauls Doctrine, Heresy*. More they could not say against *Luther*, or can say against vs.

6. Sixtly, they bring *visibility* for a note. But this is not a note of the thing, but the thing it selfe which wee seeke: for could the true Church be discerned to be the true Church by all, there were an end of this argument, and no farther vse of these notes. But because though her *being* be visible, and her *true being* bee visible, yet her *being true*, is not visible to all; wee inquire for notes whereby wee may not only discern her *true being*, but the *being of her truth*.

Now all these notes (with diuerse others of the same kind) are not such as are required by their owne rules, as able to *constitute the being of the true Church*: for a false Church may haue all these and more too; they are *not proper*, for other societies haue them; And if these would carry it, then the South-Church might contend for supremacy, and the East-Church would doubtles carry it against all pretenders as the Mother Church. *For she is before Rome in time, she hath larger bounds, and multitudes of people; Almost all the Apostolique seas, most of the Patriarches, An Empire, Seauen universall Counsels, The Syrian language wherein Christ spake, The Greeke, wherein the Scriptures of the new Testament was written; She hath Succession euen from the Apostles themselves lineally without interruption, They are at Vnity vnder one Chiefe, and they call themselves Catholiques; And yet for all these, the Church of Rome (and that rightly) makes such excep-*

exceptions against her, as wee doe against the Church of Rome.

Since therefore these notes are not *essentiall*, but *accidental*; not *proper*, but *common*; not *permanent*, but *transient*, wee ought to be wary how wee altogether trust to their probable direction, since all, or the most part of these are such notes as may accompany this way which seemes right and is not so, and so may be made meanes to in-
snare and intangle our affections with prejudice and partiality, and so to blinde our iudgements, that hauing these wee shalbe satisfied with shew and apparance, though wee walke as *Ioseph* and *Mary* did three days iour-
ney with the multitude of our friends, and neuer misse Christ, as if he were none of our Company. Luk. 2. 44.

And I pray obserue (to hold vs to our Allegory of a way) if there were doubt of two wayes, which were the right or the wrong way, and one that would vndertake to direct you to finde out the right, should say; You shall know the right way by these markes; It is an *old way*, a *beaten way*, a way where *Passengers* trauell one after another, It is a way by it selfe, or one way, it is called the *old way*, and it is *visible*; what were a man the better for these directions? would he not thinke such a guide out of his wits? Especially when he shall see both wayes alike *old*, alike *beaten*; both wayes to haue *passengers successiue*ly, alike *frequent*, both wayes to be *intire and singular*, both wayes to be *called old*, and both wayes to be *visible*? Thus both wayes doubtlesse he would be wilde except he had better directions: And yet this is the case of the Church, which some would thus marke out to the beleefe and obedience of all men. But to conclude, all these are no true markes; but the *Scripture* is the true and vnfallible

Evidence to bound the Church out, to him that vwill be heedfull to obserue, and faithfull to beleue, and humble to obay, as we hope to manifest. Heere then it were meete, I should giue you some infallible and inseperable note of the true way, hauing showne, or rather pointed at the defect of these which the Church of *Rome* produceth. But then I should offer violence both to your patience, and to the Text; the time not permitting so large a discourse, and my Text leading me to discover *the false way with seemes right*, but giuing no warrant to proceede farther. Only to conclude all, since it is within my Commission to manifest the *false way*, I will giue you one note, a sure one, whereby you may know when you are *out of the right way*, that so you may shun error and seeke truth, and ensue it till death, that in the end you may finde euerlasting life.

- Ioh. 4.* Briefly Christ himselfe saith, *I am the way, the truth, and the life, no man cometh to the Father but by me.* He is the way to walke in, the truth to guide you, the life where-withall you walke. And if you would finde this way, hee
- Ioh. 5. 39.* himselfe learnes you a rule, *Search the Scriptures, for in them you thinke to haue eternall life, and those are they that beare witnesse of me.* And he there vpbraydes the Iewes, because they gaue no credit or heede to the Scriptures, but preferd the traditions and doctrines of their forefathers
- Iohn. 5. 46. 47.* before it, saying, *Had yee beleued Moses, yee would haue beleued me: for he wrote of me: But if you beleue not his writings, how shall yee beleue my words?* Therefore the Apostle
- 2. Tim. 3. 16* calls all Scripture *θεοπνευστη*, as a doctrine inspired by God to make men wise to saluation; and so beleeuing himselfe, and teaching others to beleue, he praiseth
- 2. Tim. 3. 15* *Timothy* for being from a childe brought up in them, and he

exhorts all men to follow him as he keepes in this way, and vvalkes after Christ Iesus and no otherwise. For so long he is sure he goeth right, and they may follow him with security.

Now then I do not say vvheresoeuer thou seest the Scripture set forth for a signe, there Christ is vvithin: *there is the true way, the true Church*. But I say vvheresoeuer thou canst *not see the Scripture*, be assured thou art out of *the way*: for the Scripture must be euer in thy eye, being that settled Land-marke by vvwhich thou must try and know, and to vvwhich thou must reduce and bring all thy other coast-marks and sea-marks. So it is that *Antiquity* vvwhich agrees vvith the verity of the *Scripture*; that *multitude* vvwhich vvorship God according to the rules of the *Scripture*; that *Sucesion* vvwhich succede in the truth of doctrine deliuered in the *Scripture*; that *unity* vvwhich beleeues the Trinity taught in the *Scripture*; that *Catholique Church* vvwhich is founded vpon, and vniuersally agreeth vvith the truth of the *Scripture*; that *visible congregation* vvwhich are seene to God, and vvwhich see God as he reueales himselfe in the *Scripture*, that become notes by vvwhich thou maist safely trauaile in this doubtfull vvay of mortality. So that the *Scripture must euer be present to make these infallible*, though perhaps it be not of absolute necessity, that all these be euer present vvith the Scripture to make the Church true. The *Heathens* of old burnt the books of *Numa*, because he bewrayd therein the prophane misteries of their Idolatries. The *Turks* at this day keepe their people in ignorance; no man must see into, no man must dispute or argue of their Sect.

And thus our Adversaries of *Rome* deale vvith the Scriptures; & resembling heerein the Heathens & *Turkes*,

would yet make the world beleue, that they are the only Christians. And lest they should seeme *insanire sine ratione*, they haue a seeming reason why they permit not the Scriptures to be in the mother-tongue of euery Nation publicquely to be read by them; lest forsooth (*as the Rhemists say* in their preface) they should hurt themselves, as with *fire, or water, or knives, or swords*, or the like. And why do they not put out the Sunne because it hurts the gazers eyes? or why put they not out their eyes to preuent hurting, especially since they mis-leade many a man to lust and vanity? To argue from the abuse of things indifferent, to remoue the lawfull vse of them, is an abuse of sence and reason; But in things of this kinde, of absolute necessitie, it is an intolerable and presumptuous foolery. Nature cannot bee so blinde as to suffer any but naturals to beleue this their doctrine, and to vvalke in this their way: for *Salomon* saith, *The way of the wicked is as darknes: they know not at what they stumble: But the path of the iust is as the shining light, that shineth more and more vnto the perfect day.*

Pro. 4. 18.
19.

True; but will some say, *All Heretickes* hang out this flagge, and all boast of the Scriptures: how shall wee then know the true vway from the false by that which is common to all vwayes, or vvhich all vwayes at least challenge and make shew of? Obserue euen from this objection the force and authority of the Scriptures, vnder which, falsehood aswell as truth seeks to shelter herselfe, because *falsehood* by this glasse learns to trimme herselfe vp like *truth*. And looke as the Heathens by their idolatries proued aswell that there vvas a God, as the Iewes by their true vvorship: because nature taught the most barbarous Nation to adore some Deity, and rather

Act. 17. 23.
Rom. 1.

her to make a God of a Calfe, a beast, a bird, a stone, then to be a godlesse Atheist: so all Heresies and falsehoods beare witnessse for the truth and authority of the Scriptures, vvhilst they strue to iustifie themselves thereby; knowing, without the Scripture all other their arguments, notes, and pretences, how plentifull or plausible soeuer they bee, are nothing to the purpose; and therefore they labour to wrest the Scripture to their fancie. And could the Church of Rome by this euidence approue her present practise and doctrine, I assure my selfe she would looke no farther, but vould permit euery man to reade the same at pleasure; nay, she would command the reading thereof vnder the paine of her curse, as now she forbids it vvith her *Anathema*. Ingenuous therefore is this speech of a Fryer of her owne; *Indeos Scripturis tanquam quibusdam cancellis circumdedit Deus, ne aliorum more Paganorum euanescerent, atq; in adinventionibus manuum suarum insolescerent*. God did impale the Iewes with the Scriptures as with certaine bounds or abuttals, lest after the manner of Pagans they should apostate and perish through the inuentions and deuises of their owne hands. Therefore saith Cyrill, *Necessarium nobis est Diuinas sequi Literas, & in nullo ab earum prescripto discere*. It is necessarie for vs to follow the Diuine Scriptures, and to depart or vary in nothing from that which they prescribe. And Irenæus: *Scripturis diuinis, quæ certa & indubitata veritas est, in firma & valida petra est domum suam edificare: hac verò derelicta, alijs niti quibuscunque doctrinis, incertam effusa arenæ, unde facilis sit eversio, est ruinam struere*. To build vpon the diuine Scriptures, which is the sure and indubitable truth, is to build vpon a firme and strong rocke: but this being left, to rely v-

Math. Tille-
sius. Iusti,
cap. 5.

Cyrill. ad
Regin. de
fide.

Iren. lib. 2.
cap. 59.

pon any other doctrines vvhatsocuer, is to build to certaine ruine, vpon fleeting sand from vvhence the ouerthrow is easie.

Ambros.
lib. de pa-
rad. cap. 2.
In Scrip-
turis diui-
nis non
facile
reprehen-
damus ali-
quid, quod
intelligere
non pos-
sumus.

Againe, they pursue this obiection farther, saying, If it should be graunted, that with much study the learned might attaine the knowledge of the true vway from the false by reading the Scriptures, yet how shall the simple resolue themselves by that rule, vvhhen the principall questions arise from the variable exposition of Scripture?

I told you before, that I gaue not this note as an absolute infallible marke to know the *true way* by, (though being rightly taken, it is truly such a note as is formerly required, *Essentiall, Proper, Permanent*, and the principall things whereby vvee are distinguished and discerned from Iewes, Turkes, and Pagans) but I brought it to discover the *false way*, as by a light in a darke place. And though the Ideot (as *S. Paule* calls him) be not able to iudge of the Scripture, yet he hath an abridgement of the Scripture, that is, certaine short rules drawne out by the Apostles or Apostolique Men to guide his faith by, and to try the spirits and the doctrine propounded; this abridgement is called the *Apostles Creede*. Now none can bee so simple, at least in these dayes, (except they bee beg'd, or go a begging) but they can vwith labor and study (if they thinke the saluation of their soules vworth the vvhile) finde, vvhether the doctrine taught, crosseth and contradicteeth either the *Lords Prayer*, the *Commandements*, or the *Articles of our Creede*; all which they haue commonly by heart. Yea God is often so favorable to these poore soules, vvhho seeke him in true humility with a sight and acknowledgement of their owne weaknesse, and vwith a hunger and thirst after righte-

righteousnes, that he reueales to babes and sucklings, vvhath he concales from great Doctors and Rabbies: In-
somuch as though *Balaam* himselfe (blinded by coue-
tousnesse, and the desire of gaine and glory) cannot see
vvhhen his vway is contrary to Gods vway, and when the
Angel is ready to smite him, yet *Balaams Assse* can see this. Numb. 22

And they are worse and more stupide then *Balaams* 32.
Assse, that will not both see and confesse these flat con-
tradictions, opposing directly the written and reuealed
vwill of God. For it is easier to see flat contradictions
and oppositions, then things only diuerse or dissenta-
neous; as weake eyes can discerne what stands in the
light, at least what stops the light. To this end, whereas
God to his owne glory hath suffered *Antichrist* mighti-
ly to preuaile, and to seduce many by glorious shewes
of *unity* and *Antiquity*, and generall apparences and flou-
rishes of truth, it hath pleased his goodnes in that Sea
& Kingdome of *Antichrist* to leaue such open & notori-
ous markes of falsehood, as they which *run by may reade* Abac. 2;
the Emnity betwixt the serpent and the seede of the wo-
man still continuing & opposing the truth of the Scrip-
ture, by doctrines directly contrary both to the out-
ward Letter of the Text, and inward meaning of the
Holy Ghost.

And that I may instance briefly what I haue so pe-
remptorily affirmed, If they heare Christ say, *When yee* Mar. 6
pray, pray thus, Our Father, &c. And then heare another
say; Nay rather when yee pray, pray thus, *O Saint Mary*
Queene of heauen, O Saint Michael, Saint Peter, Saint Paule,
&c. they vwill know this is not as it should be, and that
there is flat contradiction betwixt these two speeches,
Thou shalt worship thy Lord thy God, and him only shalt thou Mat. 4.
F 4 *serue,*

serue, which is the vvord of Christ, and this, Thou shalt not worship God only, but the Saints and Angels also, which is the voyce of Antichrist.

Exod. 20.

If thou hearest God say, *Thou shalt make thee no graven Image, &c.* and hearest others say, *Thou shalt make Images and worship them.* The Images of God and Christ thou shalt adore with *diuine worship*; the Image of the Virgin Mary and other Saints vvith the *worship that is due to the person it selfe*; and to this end shalt see them curtaile this commandement out of their Catechismes, that by this meanes, & at this gap they may bring their Whore with all her abominations in triumph into the Church, as sometimes the *Grecians* did their horse into *Troy*; though thou canst not perhaps well vnderstand their distinctions, yet thou canst distinguish this falsehood from truth, and see how this their doctrine and practise contradicte the word of God: and therefore howsoever it may seeme faire, & to be the right way to life, yet it is foule play, and the end thereof must needs bee the Issues of death.

Againe, when thou repeatest in thy Creede this Article, *I beleeeue in Iesus Christ, &c. He ascended into heauen, and there sitteth at the right hand of God the Father almighty, and from thence shall come to iudge the quicke and dead, &c.* And hearest a presumtuious Priest with blasphemous mouth say, *This wafer or peece of bread I will presently make the body of Iesus Christ, the Sonne of God, and Sauour of the world, by crossing it, and vsing three or foure vvords ouer it.* Thou must needs see that this binds thee to beleeeue two contrary things at once: for *sitting at Gods right hand*, being spoken to our capacity after the manner of men, betokens a remaining and locall residing in heauen, touching his bodily presence; and *comming from thence to iudgement*

ment assures thee, he will not come before he come to
 iudge the quicke and the dead. And thou maist aswell
 call his birth, his life, his death, and all the rest of his
 actions & passions in question, as this. Therefore learne
 to vnderstand the Doctrines that crosse and contradict
 one another, and whilst thou beleeuest Christ saying,
This is my body, beleeue, so as thou maist not crosse the
 Articles of thy Faith; but know, it is his body after no
 carnall and fleshly maner, (*for the flesh profits nothing. Iob: 6.*)
 but after a spirituall and diuine manner. Not food for
 thy stomacke, thy teeth, thy belly; but food for thy soule,
 thy vnderstanding, thy faith. And so hee calls the bread
 his *body* heere; as himselfe a *dore*, and a *vine*, and a *rocke*;
 and *Peter a stone* in other places of Scripture. And there-
 fore consider, after Christ ascended, he neuer appeared
 to his Apostles in body againe, as he vsed to do often
 before: But in heauen he appeared personally to *Stephen* Act. 7. 55.
 to confirme his faith. And when before his ascension
 he appeared to the twelue with whome *Thomas Didimus* Iohn. 20.
 was; he did not vrge *Thomas* to beleeue any thing con-
 trary to his sense of seeing, hearing, and feeling, but ra-
 ther willed him to confirme his faith by seeing and fee-
 ling, what before he doubted. And then hee addes, *Hap-
 py are those which see not, and yet beleeue*; he doth not say,
Happy are they who beleeue contrary things to that they see, (as
 they must do who beleeue the bread to be changed into
 his naturall body, which they see and feele to be true
 bread still) but *Happy are those who beleeue when they see no-
 thing to the contrary, hauing the word of God* (which cannot
 contradict it selfe) *for their warrant*. As wee do beleeue
 his Resurrection and Ascension which wee saw not, and
 his comming to Iudgement in glory, which we hope to
 see.

G

Thus

1. Cor. 11. Thus when thou shalt heare Christ command thee to take *Bread and Wine* in the Sacrament; and a Priest countermand this, and will thee to take *bread only*. Saint
1. Cor. 14. 16. Paule commanding thee from God to *pray with understanding*; and a *Romane Priest* willing thee to pray in a *strange tongue*. God himselfe *blessing Matrimony*; and permitting *all men to marry*; and the Apostle Paule saying, *Mariage is honorable with all men*, and in speciall tearmes, a
1. Tim. 3. 2. Bishop or Deacon ought to be the husband of one wife, &c. and hearest a *Romane Priest* say the contrarie; nay, inioyne thee to do the contrary, and to binde thee by an othe to do it: Then thou that hast *ears to heare*, heare what S.
2. Ioh. 10. 16. Iohn saith to thee, *If any come vnto you and brings not this doctrine*, (that is, brings any contrary doctrine to Christs) *receiue him not to house, neither bid him good speed*. And heare what God gaue his people in charge of old in the
- Deut. 13. 1. 2, 3. like case, *If there arise among you a Prophet, or a dreamer of dreames, and giueth thee a signe or a wonder: And the signe or the wonder come to passe, whereof he spake vnto thee, saying, Let vs goe after other Gods (which thou hath not knowne) and let vs serue them: Thou shalt not hearken vnto the wordes of that Prophet, or that dreamer of dreames: for the Lord your God proueth you, to know whether you loue the Lord your God with all your heart, and with all your soule.*

So thou art not to belecue him though he confirmes his Doctrine by *miracles*; nay, suspect him the more and the rather for that: for *miracles* are the principall shelters and pretences of *Antichrist*, as thou maist see. *Math. 24. 24. 2. Thes. 2. 9.* So then belecue nothing which contradicts the Scripture; for the Scripture cannot be contrary to it selfe; because it proceeds from the Spirit of God, which is the Spirit of vnity, of loue, and of truth.

And

And to shut vp all this with a familiar example which the weakest apprehension may conceaue, the sleightest memory retaine : Not long since there vvas a tryall before the Iudges of Assize at *Thetford* betwixt two townes for a Common, in which both claymed interest : The one towne chalenged by *prescription*, and pretended *vse*, and proued the *vse* by them & their *foresathers time out of minde*. The other parties produced an *auncient Composition in writing vnder the hand and seale of the Lords and Tenants on both sides*. The Iudge then determined, that against a *writing there could be no prescription*; though, without a *writing, prescription would be curreant*. Because the writing controuled their present custome, and shewed, *Ab initio non fuit sic*; there was a time when their old *vse* was not, & therefore their claime was false. In prouing their *vse* against this composition, they proued themselves intruders, incrochers, trespassers, euill neighbors: It was so farre from doing them good, as it might haue done them hurt, laying them open to euery mans action, whom they had offended. So heere, where the word is silent, there *heare Antiquity*, *heare the Church*, honor *tradition*, *preferre prescription*, *custome*, *vse*. If thou doest not, then thou shewest thy selfe a selfe-wild *Schismaticke*, or an obstinate *Hereticke*. But where the *Scripture speaks*; where thou hast that writing vnder hand and seale, that *old composition betwixt God and Man*, appointing Man his limits; there let not man presume to intercommune with God, but let the tongues of men and Angels be silent. And whatsoeuer doctrine crosseth that, crosse thou it out of thy Creed, or God will crosse thee out of the booke of life. Heare Saint Paule aduising the *Collossians*, *Let no man beare rule ouer you vnder*

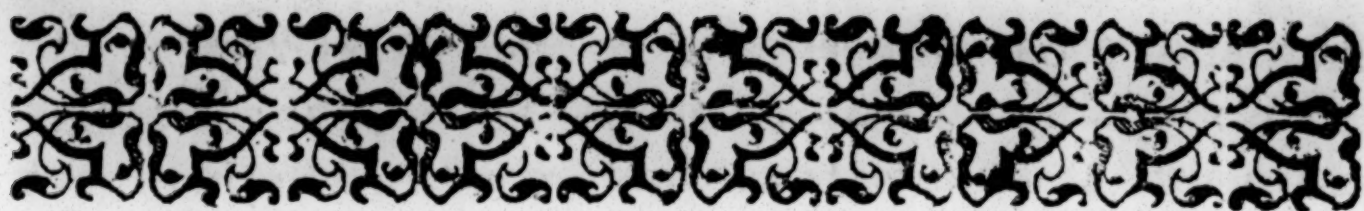
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- Col. 2. 18.** shew of a voluntary humility and worshipping of Angels, intruding into those things which he hath not seene, vainely puffed up by his fleshly minde. So whatsoever humble shew or pretence he hath, he is puffed up, who presumes to crosse the doctrine of the Scripture: And though he comes in
Mat. 7. 15. sheepes clothing, with shew of mortification and contempt of the world, yet inwardly he is a ravening wolfe, and
Mat. 23. desires to swallow widowes houses under the colour of long prayers, auricular confession, and almes; And, though he seemes a worme and no man, and creeping humbly vpon his belly, lickes the dust of the earth; yet beware, he may be a subtil serpent, and no silly worme; for vnder the like faire shew Sathan deceiued our Ancestors in Paradise.

- Therefore attend Saint Pauls admonition carefully; where he saith, **Gal. 1. 8.** But though wee, or an Angell from heauen preach any other Gospel to you, then that which wee haue preached vnto you, let him be accursed. And as if this were not sufficient, obserue how he riuets this commandement or admonition againe, and againe, saying; **Gal. 1. 9.** As we sayd before, so say I now againe, If any man preach any other Gospel vnto you, then that yee haue receiued, let him be accursed. What you haue receiued you know in the Lords Prayer, the Tenne Commandements, and the Creede, for these are Epitomes and abridgements of all. If therefore Saint Paule, or an Angell; an Angell that you were sure came immediatly from heauen; or Saint Peter, or his successor; any Man that you were assured without controuersie were his successor; or any other Man or woman how holy, chaste, learned, or religious soeuer they bee, should crosse this doctrine, belecue them not; nay, let them be accursed, saith Saint Paule. Much lesse then beleue the
 dotage

dotage of men, their gulleries, impostures, fictions, melancholy imaginations, dreames, visions, and reuelations; with which, *being decciued themselves*, they seeke and indeauor to deceiue others.

You haue now seene the way, 1. *What it is*. 2. How it may *seeme good* and not bee so. 3. How *impotent, preiudiciall*, and *partiall* a Iudge man is, in his owne case. 4. You haue seene the *end of this faire way* to bee false. 5. The *issue of that pretence to be death*, whilst life was promised. 6. Lastly, you haue seene the Iudgement of *Gods spirit*, shewing you the *true notes* to know the false way by. Submit your selues now, and your senses, and iudgements to the direction of Gods holy Spirit, and thinke not your selues or your Predecessors wiser then Saint Paule, then *Salomon*, then God himselfe: but hauing found the *right way*, the way to life, walke in it constantly, and turne not backe to *fables*, and *traditions*, and *falsehoods*, in which you haue too long wandred astray: for howsoever that way may *seeme right*, and many of our forefathers haue ignorantly *walked in it*, yet the *issues thereof* are the *wayes of death*: From which the Lord of his mercy deliuer vs, and direct vs to be zealous according to knowledge; and from faith to clime vp to practise, reforming those corruptions in our liues and manners; which now by the course propounded in the beginning, wee come to search and lay open, in that which followes.



THE SECOND
SERMON, PREPARED FOR
the Iudges, and preached vpon
Sunday, the Assises following vpon
Monday after.

Thummim



We haue spoken of the specula-
tiue part, the *Theory*, as the way was taken
for Religion; now we are to speake of the
practicall part as the way may be taken for
the custome and trade of our liues and con-
versations, or rather for our passage, or valking in that
Religion which wee beleue & professe to be the truth.
And as the Lord said by the Prophet *Jeremy*, so may I say
to you all. *Behold I haue set before you the way of life, and
the way of death: I haue showne you that way which seemes
right in the partiall eyes of man, who thinkes all his owne
wayes cleane:* And I haue showne you that way that is
both right and seemes so, *euene the way of life which lea-
deth to heauen.*

Ier. 21. 8.

Pro. 16. 2.

Pro. 15. 24.

And now I proceed to exhort you to walke in this
way: for it is better not to know then not to practise
what wee know. An honest Turke which knowes not
the will of his Master, is to be preferd before a prophane
Christian, who knowes his Masters will and doth it
not,

not, and therefore shalbe *beaten vvith many stripes.*

Luk. 12. 47

A *vvay* then in this sence of *Salomon*, is the customary course of life which a man chiefly vseth, whether it bee in vertue or in vice. The whole race of mankinde naturally walke in the roade and way of sin and death: But some are regenerate and called out of this way by faith and repentance: others will not obay Gods word, but rather choose to liue in *the pleasures of sin for a season.* And they are sayd to be in their *vvay*, because sin reigneth in them, tramples vpon them, & by custome takes away the sence of conscience; obdurating their hearts, as a way is hardned by the fecte of many passengers, so as a plow cannot pierce the same. Thus men haue their darling and beloued sins which is their *vvay*, out of which you can by no meanes put them; as a Hare started before Greyhounds, will haue her accustomed way and muse, or die for it; so these.

And thus a man is not sayd to be in his *vvay* when hee sinneth of frailty, he then hath slipt out of his *vvay*, and leaues not till he returne into his *vvay* by repentance: but vvhen he sins by custome then he is in his *vvay*. And a notorious sinner is not sayd to be in his *vvay* if now and then hee comes to Church, prayes, receiues the Sacraments, and forebeares grosse sinnes, or does some singular and solitary good: for he is not well, till he be out of this *vvay* againe, and like a dog returnes to his vomite. Therefore a man is iudged wise or foolish, good or bad, and to be in, or out of his *vvay*, by his ordinary actions, not by a speciall single fact. For *nemo omnibus horis sapit; Semel insani vimus omnes*, and in many things wee offend all. It is therefore the generall course, proceeding, and perseuerance in vertue or vice that

brings life or death to our wayes: for the crowne of glory is at the end of this race of vertue, & here death is at the end of this race of vice: *the end there of is the issues of death.*

2. King. 11. *David* committed Adultery and Murther, grievous slips out of Gods way; but being in those sins he vvas *besides himselfe*, out of his wit, out of his way, and neuer was at rest till by repentance he returned and witnessed

Psal. 51. his sorrow by that penitential *Psalme*, in which he expresseth cordiall repentance, and seemes to do corporall penance in the Church to this day. His *delight was in the Law of the Lord*, he vvas a *man according to Gods owne heart*; A *man*, and therefore might erre, might slip out of the vway; but a *man after Gods owne heart*, therefore he would

Gen. 5. 24. *Walke with God as Enoch did*, and was neuer well at his heart till, he vvas reconciled to God by humble and hearty repentance.

1. King. 13. 33. *Ieroboam* was in his way all his life, and *solde himselfe to commit sin*: so that it is layd of diuerse other Kings that succeeded *Ieroboam* both in his seate and sinnes, *That they did euill in the sight of the Lord, and vwalked in the vway of Ieroboam, and in his sinne wherewithall he made Israel to sinne.*

1. King. 21 25. *Ahab* vvas not in his vway vwhen vpon the Prophets admonition he put on sackcloth and humbled himselfe before God: but he was in his way when he followed the counsell of *Iezabel*, slue the Prophets of God, and murdered *Naboth* for his vineyard.

2. King. 10 15. 16. *Iehu*, though he slue all *Ahabs* children according to the word of the Lord, though he would needs haue *Iehonadab* see his zeale which he pretended was for God, in killing all the Priests of *Baall*, and in taking the Images out of the house of *Baall*, though he did many other

ther things tending to reformation of Religion and the State. Yet all this while he was not in his element, in his way : for presently he was not well till he was committing the sins of *Ieroboam*, worshipping the golden calves in *Bethel* and *Dan*. Therefore though the spirit of God praise him for what he did well, yet it addes in the end, *But Iehu tooke no heed to walke in the Lawe of the Lord* 2. King. 10 *God of Israell vvith all his heart : for he departed not from the* 31. *sins of Ieroboam vvwhich made Israel to sin.*

And thus much to shew what this way of practise is, and when vve may be sayd to bee in our vvay, or out of it.

Now if those men may be deceiued in their wayes, who thinke they walke vprightly and like honest men, vvhat shall become of such as haue no vvayes, no vocations to vvalk in, or of such as know the vvay they vvalk in, is the vvay of death, and yet continue to sin against their owne consciences, and the very light of Nature? If the honest Heathen or Turke, for whose truth the Christian dares depose, hauing had tryall thereof in many bargaines ; if the deuoute Iew, for whom Saint Paule giues testimony : *I beare them record they haue the* Rom. 9. *zeale of God though not according to knowledge.* If the superstitious Anchorite, vvho lockes himselfe from all pleasure, and makes this vvorld a hell, that he might auoyd Purgatory ; if all these (I say) be condemned, when their wayes seeme good to themselues, hauing probable reasons to perswade them that they are so ; what shall become of the irreligious Atheist, vvho like a foole sayth in his heart *there is no God*, and yet by naturall feare is often taught to giue his heart the lie for so saying, and knowes his way is the way of death, yet vvalkes in it? vvhat shall become of the prophane Naturalist and

Psalm, l.

Neuteralist, vvho is of all religions, or no religion; who goes to an Alehouse vvith better deuotion then to a Church; and to a Play with greater delight and loue, then to a Sermon? What shall become of the Mur:herer, Thiefe, Adulterer, Drunkard, Sodomite, and of the rest of those impudent sinners vvho offend against nature, and yet outface the light of the Gospel, life of the Law, and laugh Religion and Gouvernement to scorne? These men see their vvayes are naught, yet they sit in *the scate of scorners*, and vvalk in *the vvay of the vngodly*, vvithout feare either of God or man. And their estate may be resembled to souldiars in a battell, who seeing their fellowes die before, behinde, on the right and left hand, and know their turne to be next, are yet so transported vvith the present hurry and fury of the fight; and their senses so dam'd vp with the noyse of drums and trumpets, the neighing of horses, the clashing of vvweapons, the thunder and lightning of the interchanged artillery, as they cannot heare the heauy shrieks and grones of their dying companions, but desperately goe on, and seeme senselesse of danger, till indeed their bodies be made senselesse, and their soules more sensible by death. So fares it vvith these, vvilst they are sinning, and their soules ready to bee slaine by sinne, they heare such a thunder of othes, lyes, and lasciuious iests and songs, such drumming and tossing of pots and cannes, such musique vvich the Diuell makes them, or they rather make the Diuell, as they can neither looke vp to attend the admonitions of God or man, of their friends or foes, nor see the desperate condition, misery, and ends of their dying companions, some slaine suddenly, others liuing miserably beggarly, basely, full
of

of rottenneſſe and ſores, deformed, filthy, lothſome to the eye, to the eare, to the noſe; and the reſt of theſe, and the beſt of theſe, going (as they ſay) to heauen in a halter, if euer they come there. *If the righteous ſcarce be ſaued, where ſhall the vngodly, and ſinners appeare?* O Lord open their harts, that as they ſee their wayes are euill, ſo they may leaue their euill cuſtoms, and turne to thee with ſorrow and repentance, that if it be poſſible, they may be ſaued from the pit of deſtruction.

But leaue wee theſe vagrants, vvho either vvalk in no vvay, or like rogues, and vagabonds trauaile vvithout paſport, & come to ſpeake of ſuch as ſeeme to haue warrant for their vvayes, though vpon tryall wee ſhall finde them forged and counterfeite.

Wayes are either 1. *Vicinales*. 2. Or *Prinatae*. 3. Or *Publicae*.

1. *Vicinales vie*. Or vvayes of vicinity or neighborhood, are betwixt ſtreete and ſtreete, neighbor and neighbor, houſe and houſe, in Cities or townes. And theſe may be compared firſt vvith thoſe opinions in our Religion, or conditions and manners in our liues, vvwhich vvee take vp by imitation of our Parents, Tutors, Predeceſſors or the like. Thus by imitation and example of others vvhome vvee reverence for knowledge or deuotion, by the cuſtome and conſent of times and places, wee are led as it were blindfold, to take vp vpon truſt all matters of faith without examination of their principles or grounds; vvhen if vvee vv ere not kept backe from ſearch by ignorant ſuperſtition, vve ſhould finde, that, *As man naturally begets man to ſin according to his depraued Image, and man is apter to follow man in euill*

then in good; so both in Faith and manners wee are often mis-led and corrupted by our naturall parents and superstitious predecessors: by which reason, as the tares ouergrow the wheat, so the foolish ouergrow the wise, the superstitious ouergrow the truly religious; and the godlesse, the godly; and so *stultorum infinitus numerus*, the vvhole Earth is replenished vvith such people.

For instance, wee send our children beyond the Seas into *Fraunce, Italy, Spaine, Germany*; they returne not Englishmen from thence, but Frenchmen, Italians, Spaniards, Germans; They do not only bring home the Language, which vvas the pretence of their trauell, but their religions, manners, customes, diets, gestures, cringes, vices, diseases: so that nothing heere now seemes good to them, but all that they bring home that seemes right in their eyes, they hate to be reformed, prejudice hath so taken vp their affections and iudgements aforehand.

Thus young men taste according to the company which first enters and seasons them. By which meanes some smell of *Rome*, some of *Constantinople*, and the greatest number become like *salt vvithout saour*.

2. Secondly, some vices by their propinquity and neighborhood to vertues, do so resemble them, that they can hardly be distinguisht from them: and so deceiue many a soule, who takes a spetious vice for a wholesome vertue, and resteth satisfied with the shadow in stead of the substance, as children are pleased aswell with counters and counterfeit coyne, as vvith pure gold and currant mony.

So prodigality is often taken for liberality, or for charity. Spirituall pride is taken for Humility: Single incontinencie

nencie or impotencie, is taken for *chastitie*; *Temeritie* is taken for *Fortitude*: *Securitie* is taken for *peace of conscience*: *Presumption* is taken for *faith*: *vaine glory* for *Piety and devotion*: *cholericke folly*, for *zeale*: And *deadnes of heart*, and *dulnesse of affection*, for *Contentment*.

3. Thirdly, some *naturall vertues*, for neighborhoods sake, and for some resemblance betwixt them, are often mistaken, for *Theologicall vertues*; And this point would bee vvell obserued; for it deceiues many both in iudging of others, and in iudging themselves too, vvhilst either they consider not the difference, or marke not the proper concurrants to both, or distinguish not betwixt *Nature* and *Grace*.

Thus *morall or ciuill honestie* vvhich a Turke may haue, lookes like *true sanctitie*, vvhich the true Christian onely hath. So *historicall Faith*, vvhich vicked men may haue, and the diuels haue, lookes at first blush, to some that haue eyes to see no farther, like *iustifying Faith*, vvhich the Elect onely haue: So *naturall loue*, vvhich Ethnickes haue, is mistaken for *Christian Charitie*: for that a worke be good, that is, *accepted of God*, it must proceede out of *Faith*, and be done in *obedience to his commandment*, and to the end *to glorifie him*. Now this cannot be vvitbout *knowledge*, that is the ground of all: for *how shall they beleue on him, of whom they haue not heard?* Rom. 10. 14. *Bona opera dicuntur opera Ethnicorum, aut secundum apparentiam tantum, aut quod substantia operis in se bona sit, licet subiecto, obiecto, fine, alijsque circumstantijs sit malum.* The workes of Ethnickes are called good, either by reason of their apparence onely, or that the substance of the worke is in it selfe good, although in respect of the subiect, obiect, end, and other circumstances it bee euill. And againe, *Opera Ethnicorum non idcirco mala dicuntur,*

quod fiant simpliciter, sed quod non fiant bene. The vvorkes of Ethnickes are not therefore said to bee euill, as they are simply done, but for that they are not done well as they ought to be.

For that a *naturall* vertue be christened, (as I may say) vvithout vvhich it cannot be acceptable to God, there must concur these circumstances:

1. First, that it be done in a right vvay, a right faith, a right religion, which is onely in the faith of Christ: *other foundation can no man lay*, 1. Cor. 3.11.

2. Secondly, that it be warranted by a speciall faith; that is, first, a certaine knowledge out of Gods word, that it is a worke pleasing to him, and not contradictorie to his will: secondly, vvith a full perswasion that his person, vvho performes it, is reconciled to God, in and through Christ Iesus; and so his worke, yea all his works accepted, as the person and sacrifice of *Abel* was accepted of God, Gen. 4.

3. Thirdly, that it be done to a good end, that is, to glorifie God, *to testifie our loue and thankfulnessse to him*, for his infinite loue to vs; and to *make our owne election sure*. And all workes done otherwise, how great soeuer they be, how glorious a shew soeuer they make, either in our owne eyes, or in the eyes of the world, are those apparances vvhich often beguile good men, (I meane, men of good natures, of good naturall dispositions and affections) and vvhich S. *Augustine* calls *splendida peccata*, glittering sinnes; promising life, but leading to death: *Their wayes seeme right in their owne eyes, but the yssues thereof are the wayes of death.*

Via priuata.

In the second place we haue *private vvayes*, vvhich are
vvayes

vvayes of ease for a mans person, or the priuate vse of his family, as garden alleys, vvalkes, back-wayes and by-wayes. And these haue their resemblances in our *generall callings* as Christians, and in our *particular callings*, as we are Ministers, Magistrates, Lawyers, Merchants, or the like.

1. In our generall callings, wee haue priuate *Wayes*, vvhereby vvith *Nouatus*, vve thinke to goe to heauen alone by our selues : As for instance, amongst our Romish Aduersaries the infinite *Orders* and vvayes of perfection, (as they call them) doe plainly manifest ; and vvith vs, that auersenesse and singularitie of humour vvwhich preuailes so farre with some, as it causeth vvhatsoever is commaunded by the lawfull Magistrate in Church affaires, to be by them and their followers vtterly misliked; if for no other reason, yet for this, that it is commanded, and in obeying they should commit, as they say, three grieuous faults. 1. Sinne against their consciences. 2. Giue offence and scandall to their weake brethren. 3. Infringe their Christian liberty.

2. In our particular calling, wee haue our priuate walkes also, euery one neglecting the maine end at which they should driue, and ayming obliquely, either at priuate gaine, at vaine glory, or the satisfaction of some base humor and passion. And to begin with the Diuine, because he should leade others right : The end of his vocation is, by *preaching* to acquaint men with the will of God, by *praying* to turne the wrath of God from the people, and to obtaine a blessing vpon his labors, and by *practise* to confirme such in the true faith by vvorkes, as he hath wonne by words to beleue and imbrace it : But doth he tend this errand ? alas nothing

lesse, for assoone as he is fligge, and comes fresh out of the *Vniuersitie*, if he bee crost in his first preferment, then he growes refractary to the State and present government of the Church established; neither makes he conscience to mis-leade others, so he may be head of a faction, and be thought somebody. But if in his first yeeres he meetes no checke, but gets preferment, his study then is to grow with the time; and then he cannot distinguish the warts, moles, scarres, and corruptions of the Church, from perfections and graces: his study is not to discharge one Cure well, but to procure and charge himselfe with many; to heape steeple vpon steeple, as if he ment to climbe vp to heauen that way. And after all to retire himselfe to a Prebendary out of the vway, where like a bird in a cage he may be fed fat, and prouide to purshace some new and higher preferment, but neuer sing more.

This his way seemes good to himselfe (for I will not vncharitably iudge him to sin against his conscience) and yet he finds *the issue thereof to be the vwayes of death*. But we must let him alone, he is in his way, it is in vaine to moue him to leaue it, for he laughes both at the motion and the man that makes it: he abounds in his owne sence, and will not be taught, but by sence, by feeling punishment when it is too late to shun it.

The Lawyer is presented next, the end of whose vocation is to do iustice, and determine controuersies truly for the procuring and preseruing of peace: But doth he hold himselfe strictly in his course to accomplish this end of his calling and profession? Alas no. But he demeanes himselfe for the most part, as a man placed aboue the Lawe; And what he doth is either against the
Lawe,

Lawe, or without a Lawe, as it were by his princely prerogative, *non est iusto lex posita, &c.* There is no Lawe for 1. Tim. 1. 9. a Lawyer. Thus he may take what cause he list in hand, though he know it be vniust: for his office (he saith) is not to ludge, but to pleade; and he speakes therefore with more affection and earnestnes against the truth, then for it: Because a good cause will speake for it selfe, but he deserues praise that maintaines an ill cause well; and for this he shall be famous, and get Clyants, and so get wealth which is that he aymes at.

Againe, he may take what fees he will, though the Law limits his takings, and calls the excesse, extortion. He is the expounder of the Lawe, he is *Lex loquens*, the tongue of the Law, and saith, That the intention of the Lawe was to limit men that they should take no lesse, and it limits such as can get no more.

Againe, other Trades must do their worke, if they wil haue wages; and must acknowledge the benefit they receiue, and the Benefactor: but heere the Master is the seruant; and whereas in all other vocations there lies an *Action in the Case* against such, as hauing taken a valuabie consideration for their paines, will not performe their worke; He, notwithstanding his fee, may speake or hold his peace as he pleaseth: for though he hath two handes to take fees on both sides, yet he cannot be at two Barres at once, and *Demosthenes*, we know, had as much for holding his peace, as *AEschines* for pleading. The Doctrine of Restitution he likes not, it is a popish point; in all other things he can be content to be Catholique, to be vniuersall, to be for euery man: To be for a man in one case, against him in another, though the cases resemble: nay, perhaps to be both for
I the

the plaintife and defendant in one case; and though he cannot pleade for both, because he hath but one tongue, yet he may giue counsell to both, for that one tongue is double; and takes fees of both, for that's the end of all. His wayes seeme good and right; for can he walke wrong who hath the Law, the rule of Equity in his hand, and whose office it is to guide others right in the way? Yes doubtlesse, the end shewes, that *Malè par-ta, malè dilabuntur, the issues of all are the wayes of death and destruction.*

Next looke vpon the Marchant as it were the Generall, and all Mechanicks as vnder-Officers of commerce, the end of their Professions is, or should be, by commutative Iustice to supply the necessities of each other, and so of the State. But see how they propound priuate gaine to themselves, as the only maine end and scope of all their labours. And vnder this couer what one can cheate or coosen his neighbor of, either by sophisticated wares, or false waights and measures, or by any other close deuise or conueyance, he thinkes it tolerable, nay laudable, a part of his trade, a mystery (as he calls it) of his profession, without which he could not be a good husband, or thought fit to deale in the world, or set vp for himselfe.

Thus perhaps he will be curious in the duties of the first Table, which touch not the corruptions of his profession; but for workes of mercy commanded in the second Table, he knowes not what they meane, or perhaps they are superstitious and popish workes, though

Hof. 6. 6. he heare God himselfe say, *I will haue mercy, and not sacrifice.* He will not sweare perhaps; for that is too open a sin for his purpose; in this point perhaps he will be an

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Anabaptist: but if lyes will sell his euill-conditioned commodities, he will let none lye by him, nor no man lye beyond him. He will not breake the Sabaoth, no not to eate, no not to feed others, not to doe good, he is a strict Sabbatarian, a lew in opinion; but that day or any other he will not stickē to coosen his credulous brother, and aswell may you trust a lew as trust him. Thus he growes rich, and treasures vp wrath for himselfe, and in his whole dealing shewes himselfe a wrong Marchant, but a right *Iudas*, who wil gaine by the fayned shew of godlinesse, or by any other courie. *His way seemes right to himselfe, though the end thereof be the Issues of death.*

Via Puplica, vel Pretoria.

In the third place wee haue *Publique Wayes*, common roads, the *Kings high-way*, which resembles publique iudgement, publique authority, and the Common Lawes of the Land. For because all men thinke their owne wayes good, bee they wayes of priuacie, or wayes of neighborhood, therefore God hath appointed Kings and Iudges to bee life-tenants and Deputies in his steade, to defend weake *truth* from strong *falsehood* and oppression, and to decide euery controversie according to the right rule of reason and Equity contained and expressed in the Lawes where they gouerne. Otherwise vndoubtedly, if euery man might be his owne Iudge, the Thiefe, the Murtherer, all would be quit, and the Iudge and Iewry should smart for it; the Plaintife and Defendant, all vould be sauers, and the Lawyer should pay for all, who now is like to get all. To auoyd therefore this confusion, God hath set Cæsar to arbitrate indifferently betwixt party and party, and giuen

him a Lawe and direct rule how to doe it, and that he might do this freely without partiality, without feare or any other thing that might mis-lead his iudgement, God hath set him aboue all, exempted him from all other Iudges but himselfe, and the Lawes which are his rule and iudge. Now to the end he might be fully and compleately furnished, God puts an other spirit into him, as wee see in *Moses*, and after in the 70. Assistants, and in *Saule*, *David*, *Salomon* and others who were extraordinarily indued from aboue with Graces fitting their imployments; and this Spirit vvhilst it continues vvith them, doth neuer contradict the publique voice, that is, the Lawe of the State, but ioynes vvith it and speakes the same language, from whence perhaps that common speech arose, that the *voice of the people is the voice of God*, if it bee ioyned vvith the voice of the King; and this voice is to be heard and obeyed for conscience sake, being heere opposed to the Spirit of priuacie, which will rule, though vvithout reason; and the more weake it is, is for that the more vvilfull.

Now this Spirit of priuacie (whose vvisedome consists in vvilfulness) may be in a publique Person, when for his owne or peoples sinne he hath lost the publike spirit vvherewith God indues Princes. So the publique spirit departed from *Saule*, and a priuate mad spirit possessed him, vvwhich made him hate *David*, for louing him, and being loued of God; to giue him his daughter vpon purpose to ensnare and betray him; to deale falsely vvith him in all his faire pretences; and lastly, to crosse and contradict his owne religious Law for the extirpation of vvitches, by consulting vvith them.

Salomon vvvas in the like case, vvwhilst by the vncleane sinne

finne of Adultery he fell into the snare of Idolatry; he crost his people, and forgot his owne vvritings, vvhere he saith, *As a roaring Lyon, and a ranging Beare, so is a Wicked* Pro. 28. 15 *Ruler over the poore people*: Yet he thought himselfe then also perhaps as vvise as before, because he found himselfe as vvitty, and forgot vvhat he had vvritten, That *into a malicious soule Wisedome shall not enter: nor dwell in the* Sap. 1. 4. 5. *body that is subiect vnto sinne. For the holy Spirit of discipline* 6. 7. *will flie deceite, and remoue from thoughts that are without understanding: and will not abide when vnrighousnes commeth in. For wisedome is a louing Spirit, and will not acquit a blasphemmer of his words: for God is witnesse of his reines, and a true beholder of his heart, and a hearer of his tongue.* Wherefore, for this, vvhen he recouered his former publique spirit, he cryed *peccauit* and *miserere* vvith his father *David*, and vvrote that booke called *Ecclesiastes*, to bemone and manifest his owne fall, and forewarne other Princes to beware of the spirit of priuacie, that they may hedge in their royall wayes vvith these conscionable restrictions, vvhereby they may be obayed for conscience sake by their subiects.

1. First, *Salomon*, or *Cesar* must not rule vvithout a Lawe, nor by his absolute power make any, but see to the execution of those that are made. It inclines therefore too much towards tyranny for a *Magistrate* to exercise an absolute authority vvithout limit, and the *Superiour* who rules vvithout a Lawe, or against Lawe, vvalkes in no way himselfe, but balks his owne high-way; for a way is fenced, but the champion fields are for the wild-goose-chase; and corners and holes for sinister actions. When as publique persons should do publique actions in publique, in the *Gates of the City*, in the *Kings* Gen. 23. 10, high-
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Deut. 22.15 *high-way*, in the eye of all. For chamber-workes are suspicious, and carry a shew of priuacy and parciality. And so it is sayd by *Liuy*, that *Tarquinius* made the name of a King odious at *Rome*, because he ruled all *Domesticis consilijs* by chamber-Councell, as *Rehoboam* in *Israel*, and *Lewes* the 11, in *Fraunce*. Thus Kings though they bee in some sort aboue the Law, because they are dispensers of it, are not yet without a Lawe, because they must rule themselves and others by it. And thus much the crowne that a King weares testifieth, which is a type of the loue, and acknowledgement, and consent of the people in his gouernement; and lets him see, that there is a verge, a hoope, a compasse for the heades of Kings, aswell as of subiects, and that wee come to manifest in the second consideration.

2. Secondly, Gods Lawe is *Casars* verge, which *Cesar* must neither transgresse, nor suffer to bee transgressed. Where God hath set no Lawe, there *Casars* Lawe (*I meane the Lawe of the Land, which is the hedge to this high-way of the King*) must stand. And this must agree with the equity of the Lawe of God, from whence it originally takes life and strength. For as where it agrees with Gods Lawe, wee must obey it for conscience sake; so where it contradicts or crosseth the Lawe of God, the Apostle *Peter* giues a generall rule,

Act. 4.19. *It is there better to obey God then man.* To cleere this:

Thou sayest thy conscience tels thee, the *Religion* commanded by the King, or some ceremony vsed in the Church according to the Lawes established, is not agreeable, but contrary to the truth; If thou canst manifest this by the word of God, then thy Conscience tels thee right, and thou art not to doe what is commanded

ded by man, though he speakes humane Lawe, but yet thou art to suffer vvhhat is inioyned by him, so speaking with the Law, or so doeing as Executor of the Lawe: and both these wayes thou obeyest God and Caesar too; God actiuely, doing vvhhat he vvills; and Caesar passiuely, submitting thy will to Gods holy ordinance, and obeying the Magistrate for conscience sake. But if thy conscience tels thee this or that, and cannot proue what it tels thee, but by shifts and shadowes; then it is not truly thy conscience, at least no true but a lying conscience that so misleads thee; nay rather, it is thy phantasie, thy imagination, thy peeuish, preiudiciall, and froward conceit; And thou art bound to resist, and breake thine owne crooked and peruerse vvill, and to subiect it to the will of God, who hath subiected thee to Caesar. For *Conscientia non est contra scientiam, sed cum scientia*, Conscience is ioyned with knowledge; thats the ground, otherwise thou seist vp an Idol in thy owne heart, and worshippest it, vvhist thou obeyest an erring and ignorant conscience. For an *Idol* (saith Saint Paule) *is nothing in the world*; and such is thy conscience, a bug-beare, a Scar-crow, a *Chimera* of thine owne melancholly imagination, or maleuolent invention: And howsoeuer it may seeme right to thy selfe & thy Sectators, or Sectmasters, *the Issues thereof are the wayes of death*.

3. Thirdly, as the Lawes of God must guide our consciences in our religious duties, so the positieue Lawes of the Kingdome must be the *high-way* wherein euery one must vvalke in actiue obedience. And Kings and Iudges are the dispensers and disposers of these Lawes according to reason. Neither shall they need in the execution to satisfie euery priuate, curious, and contentious

head, which pretending conscience, vwill disobey, or to satisfie euery delinquent with arguments, for then his worke were infinite; but strictly and directly to open the booke, and to execute the Lawe of the Land, and euery liege-man is to acquiesce therein. For the Iudge is, or ought truly to bee, *Lex loquens*, and doth but tell vs the Lawe, and shew vs the high-way in which wee must walke; and if wee list not to walke in it, wee must be content to suffer for our willfull folly, or walke out of the vway, out of the reach of the Lawe. And there is great reason for this, for God hath set Kings as his Deputies to execute Iustice and Iudgement, he expects it at their hands; and where any euill fals out for lacke of execution, the fault is the Magistrates, if there be Law to preuent it; of him shall the soule be required which perisheth for lacke of gouernment; as the soule shalbe required at the Pastors hands, which perisheth for lacke of instruction in the truth. Great reason is it therefore he should haue power ouer such as he must answere so strictly for, that he may punish them, or compell them to come in, or keepe them for drawing others out of his folde.

So wee see, *Iudg. 17. Micha* sets vp an Idol contrary to Gods Lawe, he will haue a parlor-worship, a religion by himselfe: The reason of this error of knowledge and conscience is giuen there; *Then there was no King in Israel, but euery man did what seemed good in his owne eyes*. So the King is to see to Religion, and if Idolatry increaseth, or sects, or schismes arise, it is counted the Kings fault, if there bee a King; the fault arising heere for lacke of a King: that is, of a fit person to execute the Lawe against Idolatry. Likewise in the 19. Chap. of Iudges, the
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Leuites wife is defiled after an vnſatiabſe & brutiſh manner : The reaſon of this villaine, this iniuſtice, this error in praſtiſe, is giuen as before, *Then there was no King, &c.* So all diſorders of life are for lacke of execution of Juſtice: for God gaue the People a Lawe in this caſe; ſo they lacked not a law, but a Magiſtrate to execute it. Againe; in the 21. Chap. of *Iudg*: There are two barbarous facts mentioned; the firſt, the bloody deſtruction of *Iabes Gilead*; the other, the rape of certaine virgins by fraude and force, who came out, withour feare of trechery, ſecurely truſting to their owne innocence, and the peace of the State. The reaſon of theſe diſorders is giuen as before; *Then there was no King in Iſrael, but euery man did what ſeemed good in his owne eyes*: There vvas a Lawe, but there vvas none deſigned to execute it.

Prayſed be God, vvee haue both King, Lawes, Prieſts, and Iudges; how haps it then, that there are (I do not ſay ſinnes, for there vwill be ſinnes as long as there are men,) but ſuch common, open, crying ſinnes, ſuch raigning, roaring, raging ſinnes, ſuch beaten roads, common high-vvayes of ſinnes and ſinning, as if there vvere no King, no Lawe, no Prieſt, no Iudge in *England*? I ſpeake not of them, vvhich may pretend their excuſe from the fraylty of our natures, and our procliuenes to ſin, but of ſuch as are committed with a high hand, ſtanding like theeues by the high-vvayes ſide at nooneday, and robbing God of his glory, the Common-wealh of their honor, and that vvith violence, vvith applauſe, ſhaddowing their vnlawfull actions vnder the pretence of Lawe it ſelfe, vvhich ſhould reforme them. And ſome of theſe for the manifeſtation of this point, I intend to bring to the barre to anſwere for themſelues.

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But see I shall not neede; for impudent *Sacriledge* appeares of himselfe to confront the Pulpit and the bench too; It is not a *scarlet* gowne that can fright *Diuers*; for he vvent in purple euery day. If iustice helpe not, he vvill strangle *Deuotion*: for vvho vvill giue to God, if the Diuell enioyes vvhat is giuen? Or vvho vvill giue to the Clergie, to the poore, to charitable vses, if the *At*hiest, the prophane person, the vncharitable vvretch, the Politician, may ceize vpon it & sell it, or the title to it, as he doth. It lyes only in the hands of *Power* and *Authority* to stop his mouth; for he hath got such countenance and supportance as he sits in judgement, and hath giuen sentence (like the Man of sinne) against the Clergy, that tithes are not due to them *Iure Diuino*; and therefore he and his may ceize vpon them vvith *Prescriptions, Impropropriations, Prohibitions*, like an other three-headed *Cerberus, Iure diabolico*. The Country-people like well, and vvill soone learne this lesson, they thought before it vvas no conscience to pay tithes, but all being due by almes, it vvas no theft, no sacriledge, but vvifedome and good husbandry to keepe asmuch backe as they might; vvee expected reformation, and a restoring of the oyle to the lampes, as God had lent these times more light then others: But now there is cause to doubt rather subtraction, then to hope for restitution; much lesse to expect addition: *Simony, Sacriledge*, all are let loose and armed, and *Iudas* hath sufficient colour to saue like a theefe his oyntment from Christs members and *Ministers*, vnder pretence of charity, and releeuing the poore; though Christ sees the thiefe in *Iudas* heart, and though *Salomon* knowes howsoeuer this way may seeme right to themselves, yet the end thereof is destruction to
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the Church, and death to many a poore soule. But they are in their vway, rather vvilling to pay tenths to Sathan, then to God; It is therefore ten to one, if one of ten, haue grace to returne and to restore. God is iust, who, whilst they withdraw their hands and hearts from good, withdrawes his grace from their hearts; they may heare, but they profit not to obedience and praetise; He will not suffer such to gaine grace by the preaching of the Word, vvho for their owne priuate gaine vvould starue the Preachers of the Word.

The *Vsurer* comes next as a brother in euill to *Sacri-ledge*. This must not now be called a sinne, it is justified out of the Pulpit to be none; and it is growne to be a profession too, and the *Vsurer* is a free-man of euery company, but not *free* in any good cause or company. It was a sin so vgly heeretofore, as none durst praetise it, scarce durst name it, but vvith the signe of the crosse, as if they had spoken of a Diuell: but it is now so common, as he is scarce thought an honest man that is not one: for he cannot be honest that is not rich, and he cannot be rich vvithout this trade. This is the gulph vvith sinks and swallowes our Marchants, Clothyers, Farmers, Owners, all. Men complaine of the Law, (and that vvorthily) but this, this is the rocke that Shipwracks all, and spoiles all trading and commerce, whilst the venter and hazard is the buyers and the sellers, but the certaine gaine fals betwixt both to the *vsurer*. This Man payes neither duty to God nor the King, for his trade hath no warrant from either. God forbids it, the King tolerates it, as some States doe the praetise of the Stewes, or as our Sauour said of Diuorces, *Moses for the hardnes of your hearts, suffered you to put away your wines, but*

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from the beginning it was not so; the time hath not beene long, since this sinne came in request for a vertue; nor will it bee long ere the practisers shall see, *that howsoever the way seemes good in their owne eyes, yet the Issues thereof are the wayes of death.*

Next, the *usurer* and the *Sacrilegious* person, who are coupled like dogges, comes three together in a cluster: 1. The *Forestaller*, 2. The *Ingrosser*, 3. The *Depopulator*; as severall species of one *Genus*; birds of a feather, who hang together of a string; and it is pittie they should not euer so hang.

The *Forestaller* (I meane not the petty forestaller of a *Fayre* or *Market*, but the forestaller of *Commodities* in a vvhole Country) bites closer then a *Goose*; for the *Goose* eates all about the earth, but this beast eates vp all commodities before they spring, as soone as they are sowne in the Earth, and therefore is a right earth-worme.

2. Neither when I speake of *Ingrossers*, do I intend petty persons, who ingrosse vp this or that commodity; but the *Ingrosser* of *Farmes*, who like another *Cain* takes possession of all, and will not indure any man to thrive or live by him. Eucry *Farme*, eucry trade, eucry *Sheepes-course* is his. Nothing fatts him but a deere yeare, nothing drownes him but a deepe and long snow: for if that melts not the sooner, hee melts. He hath in his hands perhaps what would imploy and maintaine ten households, and he scarce keepes one. Thus he beggars himselfe, whilst he is not able to stocke all his *Farmes*, nor giue them that compasse, which *Aristotle* saith is the best; namely, to *compassse the ground about often with the owners feete*: hee beggars his Landlord, whilst once in

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seauen yeeres he hangs his Lease on the hedge, and trusts to his heeles; he beggars the poore, whilst he will afford them no abiding place in the Earth, nor no employment to preserve them from Idlenesse; and he beggars the whole State, whilst he breeds beggars, and makes the ground vnfertile for lacke of tending; which if it were in the hands of more, that could manure and follow euery part; would yeeld more increase to the Occupier, to the Master, and to the State of the Commonwealth.

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3. The last of these is the *Depopulator*, who to inhanse his Rents, puls downe all the petty Tenements and Farmes, and will haue none dwell neere him. As soone as this is done, he lackes neighbors; thus the iustice of God vwhips him by his owne hand. Then he hies to the City, vwhere the *Dicing-house* vpon the right hand, and the *Drinking-house* vpon the left hand, and the *Drabbing-house* before him, spends all that is left; or if any be left, the *tyre-woman*, and the *taylor*, dogs and hawkes, and Coach-horses diuide it; and amongst these he wastes all that, wherewith his predecessors feasted themselues, and their poore neighbours. There are Lawes against these, but often it concernes the *Jury*, the *Iustices*; nay, the *Iudges* themselues, and therefore the Lawes must be silent in this case; for these wayes are good in their owne eyes, though the Issues of them be the wayes of death.

There come next to hand three others, who depend of those that went before, and whose profession is practised with a kinde of warrantable deceite; namely, the *Malster*, the *Brewer*, the *Alehouse-keeper*; these drinke vp the State, as the other did eate it vp; and for their sakes, drunkenness is thought a tollerable, nay, a necessary

euill. Their pretences are the prouision for the poore, or the raising of the price of corne, that the husband-man may liue, and that the rackt Rent may not vndoe him; but what he gets of these at the Barne-dore, he leaues at the Buttery-hatch. Mothes are no worse in cloth, rust in yron, nor whules in Mault, then these in the Common-wealth. For since these were set vp, and manly exercises cryed downe, our bodies are weakened and corrupted, our spirits dulled, and made effeminate, and we fitted for slavery, being euery day ouer-mastered and made slaues by drunkennes and excesse. And yet there are some vvhho suppose this trading to be as necessary for the State, as *Tobacco* or the trade of the *East-Indies*; and for my part I am easily induced to beleue them, vvhilst I know the equall discommodity of all; and see, that though their wayes seeme good to themselves, yet the Issues thereof are the wayes of death.

Next these, the bribing Officer appeares, as in a clowde; for his wayes are darke and past searching out, except to him that can hold a candle before the Diuell. *Mammon* brought him in, *Mammon* keepes him in, and the excesse of his wife, child, seruants, giues notice to all eyes, that such brauery is not to be maintained without bribes. And therefore vvhén poore men come to passe any thing how iust soeuer, they are warned to open their purses vvide; and so whatsoeuer the cause bee, their needles eye shalbe made bigge enough for the Cable or the Camell to enter. Iustly may God complaine of vs as of Israel. Thy Princes are rebellious, and companions of theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doth the cause of the Widow come vnto them. And Ier. 5. 26. Among my people are

are found Wicked men: they lay waite, as he that setteth snares; they set a trap; they catch men. As a cage is full of birds, so are their houses full of deceite; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they ouer-passe the deeds of the Wicked: they iudge not the cause, the cause of the fatherlesse, yet they prosper, and the right of the needie doe they not iudge. Shall I not visite for these things, saith the Lord? shall not my soule be auenged on such a Nation as this?

God himselfe must visit for these sinnes, the Magistrate will not; it is he that must be visited; it must be an omnipotent power that must therefore reforme this generall corruption, that spreads so wide, and climbs so high: for these wayes seeme good to the eyes of great men, yea to some of the greatest, (who should correct it) though the Issues thereof be the wayes of death.

Now I haue proceeded so farre I vwill conclude with him that is the cause of all this, and that's the Courtly Thiefe; who begges a Patent, that all these before spoken of, and more too, may rob, as it were, with vvarrant vnder his seale. But I doe him wrong perhaps to call him thiefe, he is rather a Beggar; not a beggar by the Kings high-way, but a Beggar of the Kings high-way; so that no man may passe vp and downe in course of Lawe and Iustice but hee takes custome. Surely he hath begg'd so long, that he hath almost made vs all beggars, and therefore it is pittie there is no whipping post for him. But assure himselfe, though he be of the number of the sturdy and incorrigible persons heere in this vworld, yet there is a vwhipping post for him in another world, and he shall see, that though his wicked wayes seemed good in his owne eyes, and in the eyes of his fel-
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lowes, of his fooles, of his flatterers, yet the issue of them are the wayes of death and destruction.

But vvhhat should I need to dwell longer vpon particulars, when not only this or that member, this or that finger or toe, but the whole body is corrupted? Looke vpon *Religion*, are not our aduersaries on all sides increased? Do not all places swarme with schismes, sects, heresies, and priuate spirits? Looke vpon our liues; was there euer such defect of charity, as if indeed it were true which some slander vs withall, that wee teach a solitary faith would saue, and that works were needlesse; nay sinfull? was there euer generally such an itch of priuate wealth which euer forerunneth and effects the ruine of the Common-wealth? Looke vpon all our *Projects*, of draining surrounded grounds, or whatsoever other profitable pretence they carry, see if they ayme not at the draining of the publique purse, at the milking of the state by priuate *Monopolies*; as if *England* were a hard step-dame, and no indulgent Mother to her prodigall and vngratefull children. Looke vpon our affections; was there euer such a deade luke-warme indifferencie, a drow-baked zeale, as if we cared not which way the world went, all wayes were alike to vs? Looke vpon man and wife, the Epitome of the Common-wealth; was there euer such iarres, so little loue, such chopping and chaunging of wiues and husbands, such Nullities, such playing fast & loose with the sacred coniugall knot, such houses ouerthrowne by busie, pragmaticall, and disobedient *Euahs*, and effeminate, flauish, and passiue *Adams*? Looke in the streete, if you can distinguish men and women asunder by their apparell, or behauiour; if euery *Succuba* scemes not an *Incubus*; so
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that you had need of a Iury to inquire of their Sexes? Consider well if there be such a thing as modesty and chastity or shamefastnesse, left amongst women, or courage, manhood, and honour left amongst men. Looke vpon the highest, if they make any other account of the poore then of their tame cattell (I except their dogs and horses, and perhaps their sheepe, deere, hogges; for these must all be fed before them:) Looke vpon the Commons, if their teeth grinde not with indignation, as if they had stomach enough both to eat the beasts and their more beastly masters. Looke vpon all men, if sinnes of all kinds doe not abound: See if you can distinguish the man from the Master, but that perhaps the man goes brauer, sweares lowder, and wilbe drunke sooner. And if his Master keepe from Church for conscience sake, he will keepe from thence because he hath no conscience. Looke euery way if it be not a shame to seeme good, much more to bee so: If it be not a glory to regard neither God nor King, Religion nor Lawe. If they be not the only braue fellowes who dare doe the basest acts most boldly, and in a drunken desperate moode, iustle sober and silent iustice from the wall into the Channell. Behold if *want* hath not made a violent ceizure of vs all; want of wealth, want of strength, want of courage, want of wit, want of conscience, want of grace; so that wee resemble the people of *Laiſh* spoken of in the 18. Chap. of the Iudges, 7. 10. verses, and so are a carelesse, secure, irregular *Nation*, a fit prey for any *Conqueror*.

This is all true, all men see it and confesse it; but where is the cause of this? Our sinnes; they are both the cause & the effect; for sinne is punished with sinne: And

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we that are euill Customers to defraud God of his due, must looke to haue strict & seuerer Searchers, and Controllers, and watchers set ouer vs. But vvhether is that *causa proxima* of sinne? Sinne is a cause indeed of sinne, but it is *causa remota*, so that euery eye cannot discern that cause. Why, the next cause of sinne which euery eye may see, is the lacke of *Execution of good Lawes*; wee haue them, but they lie as *Henry* the fifts Bowes and Arrows at *Pomfret Castle*, with which he wan the battaile of *Agincourt*; or *Edward* the thirds sword in *Westminster*, which he vsed in the Conquest of Fraunce, and tels vs now what braue fellowes our forefathers haue beene: Heere only is the difference, that sword is euer drawne, but the sword of Iustice is euer in the Sheath.

Now my honorable Lords, you haue the sword in your hands, though not the scepter; draw it forth, and strike with it the enemies of Truth and Iustice, who wander out of the *Kings high-way*, in their *wayes of neighborhood*, and *wayes of priuacy*. You heare *Nehemiah* say, Cap. 6. 11. *Should such a man as I feare?* It were a shame. Should such as you either feare, or fauour, or respect causes or persons? I cannot suspect such a cloud, where there appeares such a shining Sun of graces, and gifts of knowledge and profession. I dare not admonish you of any thing, I am so confident of your integrity. Yet because I know as you are the eyes of the State, the eyes of his Maiestie, so you must see by other mens eyes, and heare by other mens eares, I turne me therefore to them.

Honorable Gentlemen, the King hath made you Iustices, to assist these Iudges in presence, to supply by your authority their absence: Shew your selues as your
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Predecessors haue done, vvorthy of your places; reforme what you can, inform where you cānot, that the higher power may. I know you know, you were not made Iustices of peace, to the end to be silent, but to speake. He is vnworthy of his place, vvho attaines it onely for his owne grace, to hurt his enemies, profit his followers, to vphold his faction and partie; and therefore attends his profit or pleasure rather then his calling, vvherewithall he thinkes his conscience is not charged; but that it is enough for him to sit on the Bench, to tell the Clocke, and keepe his Cushion warme. You know, and therefore doe the contrarie; the Church, the Commonwealth expects more from you, and I excite you to this in their names.

And you Gentlemen of the Grand-Enquest, and of other Iuries, with chiefe Constables, and pety Constables, I turne me to you: Consider you are the eyes and eares wherewithall *Iustice* sees and heares; without you shee is blind and deafe: let not preiudice or partialitie take vp your affections therefore aforehand. Be not like Band-dogs muzled for feare of biting: remember the dignitie, authority and vse of your places, and disgrace them not by your vnworthy cariage. The poorest Constable is an eye to the richest and wisest Magistrate: but few of them I feare haue eyes to see it; and that their Certificates would witnesse, if they were strictly examined, which commonly are nothing but matter of forme, and yet without either matter or forme.

Consider, I beseech you, how Policie hath set one eye ouer another, and how many eyes there are ouer-looking all your voluntarie, your wilfull, your negligent and partiall escapes; the petty Constables, chiefe Con-

stables, Grand Enquest, the Iustices, the Iudges and the whole County. And you that are next the lowest, consider the like, and so successiue as you are superordinate; I ascend to you honorable Iudges, who know you haue a King aboue you too, vwho can distinguish of wayes, discerne colours (though all scarlet finnes, & crying crimes be kept from his eyes and eares artificially) & *there is one aboue him too, who rules the hearts of Kings as the riuers of waters*; and being aboue him, he must needs ouersee vs all; for he is καρδιωρύχης, the

Eccl. 5. 8. *searcher and seer of the heart.*

Psal. 97. 9.

Pro. 21. 1.

Act. 15. 8.

There is a double worke at the Assises, the triall of *Nisi prius*, and *Censure of manners*: This, this last (my Lords) is the needfull, the acceptable worke; for we haue more neede of a *Cato* to reforme our corrupt manners, then of a *Cicero*, or *Antony*, or *Salust*, to purifie and polish our Language. Wee all speake like good Angels, but we liue like euill. The Country Contention makes the Lawyer rich, but the neglect of Iustice makes vs all poore. Heere nothing profits but due execution, which is then done, when your honors do not only giue *good and learned Charges*, and good examples by present actions, but leaue an impression for the future, and looke at your returne for full obedience to your commands and orders; which else are effectuell no longer with some, then this my *Sermon*, which being taken for a matter of course, is perhaps tost by censure and science for a vvhile, but scarce touched by conscience, or drawne into practise by any at all, though that should be the end of all hearing, as it is the end of all preaching. Now to conclude; that both my Sermon, & your Lordships charge, and all our actions may be to the glory of God,

and

and the good of this Common-wealth; Let vs ioyne together in humble and hartie manner, and commend the end of this our present *way of knowledge* and the beginning of your *great worke of Execution* and practise, which followes, to his holy blessing and direction in faithfull and humble prayer.

Gratious God, thou that hast giuen vs a way to walke to heauen in, the *way of thy commandements*; and, vwhen vvee did not keepe that way as wee ought, didst in thy mercy reueale the *way of grace vnto vs in thy Gospell*, sending thy Sonne to be a *way, life, and truth vnto vs*. A way to vualke in, the life and strength wherewithall vvee walke, and the truth wherevnto wee vualke: dispose our hearts to meditate, & to obserue those things that thou hast taught vs, and obediently to shew our thankfulness by labouring to practise the same in our seuerall vocations with the care of good cōsciences to thy glory. Lord giue vs grace to shun *all wayes that seeme euill and are so; or are euill, though they seeme not so*. Let vs not be mis-led by *wayes of neighborhood*, by imitation or example, either of our predecessors deceased, or otherwise absent or present, nor wander in our *private wayes* from the publique rule of thy vvord, and the true end of our callings in Church or Commonvvealth. Especially (O Lord) keepe vs from abusing the Lawe for a *colour of sinne*, as if vvee had warrant and authority to iustifie our vvickednesse, and durst sinne without feare of punishment in the sight of the Sunne, in the Kings *high way* like Robbers.

And since we see, lack of execution of good lawes is the cause of our euil liues, giue care & courage to thy Iudges, & zeale and conscience to euery other Officer of Iustice, that all may ioyne together to root vp sin, & to strengthē the man of God in the *wayes of God*, that wee may so

walke with thee heere in obedience as *Enoch* did; that as he was, vvee may be heereafter translated to vvalke with thee in eternall glory through Iesus Christ our Lord and Sauour. Amen.

*A Postscript to all Christian Readers,
especially to my brethren and fellow-laborers in
the Ministerie, and to the Freeholders.*

You haue seene the *high-wayes of God and the King* playnely layde downe. Keepe you to the word of God strictly, for that is Gods *high-way*; 2.Tim. 3. 14. 15. 16. 17. Concerning the *Kings high-way*, that also is his reuealed will in the Lawes of the Land; which, although his absolute will doe not constitute (as Gods vvil doth) yet his consent confirms them as the Parliament propounds them. In the Parliament then (which is the whole State representatiue) these *high-wayes* are made; and the fundamentall customes of our State, makes euery Freeholder a way-maker in this case, not binding any man before he hath bound himselfe by the Knights and Burgeses who are his Spokesmen.

Bee therefore wary, when you heare a Parliament summoned by his Maiestie, whom you choose Knights of the Shire, and Burgeses of Corporations; that is, whom you constitute in your places to repaire or make these *high-wayes of the King*, wherein you are bounde to walke obediently for conscience sake: and remember vvhat admonitions his Maiestie hath giuen you often by Proclamation to this end: especially in the first yeere of
his

His Reigne, vvhhen he found fault vwith such as disabled their Counties and Corporations, vsing to choose strangers according as they were directed by letters or superior Command, as if they had no freedoms, or wanted sufficient men of ther owne to supply those places. And remember also how before this last Parliament his Maiestie (hearing and beholding vvhat packing, plotting, and vndertaking there had beene vsed in this important businesse) did command all men to forbear writing and vnderhand solliciting for the place, either on their owne behalfe, or others; and aduised the people to chose freely, & not to betray their owne liberties in the choice. Better counsell you cannot haue.

When therefore you heare of a Parliament towards, let the Ministers prepare the people, and warne them of the worke in hand, and let such as are Freeholders conferre together, and (neglecting both their Landlords, or great neighbours, or the Lord Liffenants themselues) looke vpon the wisest, stoutest, and most religious persons; and be carefull to choose such as haue no dependencie vpon Greatnes, nor seeke change of the State, Lawes, and Religion, nor hunt ambitiously for place, honor, and preferment; for there is danger in these: but he that is religious, vvill stand for his Countries good; and in choosing such, you shall please God and the King, and profit your selues, and your posterity.

Finally, let none amongst you bee seene idly to sit at home, whilst these things are doing in the full County, as if it did not concerne you: but ride, runne, and deale seriously herein, as for your liues and liberties which depend heereupon. And as you see such as are contrary minded bandy themselues together for their

[Psal. 85.]

party, to choose one of their opinion for their turne,
 so see you doe the like, that you may countervorke
 them and hold the liberty you haue got; and the Lord
 prosper you, and make you of one minde as one man,
 that the Gospell may still flourish among you, that
mercy and truth may meeete, righteousness and peace may kisse
each other, that the Lord may giue that which is good, and the
Land may yeeld her increase.

Errata.

Fol. 10. lin. vlt. for alterations, reade altercations.

Fol. 73. lin. 2. for villaine, reade villanie.

FINIS.